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"THE KING'S HIGHWAY."

CHAPTER 5.

One Heart, One Way--Study of Korea's United Church.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THERE CAME, one day, to Dr. Allen, the pioneer medical missionary in Korea, a man, named Mr. No. He came under the pretence of desiring to learn English. His real purpose was to find out what he could about the foreigner. He had read a Chinese book, which told something about the size and power of Western nations. Among other things this book stated that the Western people believed in Christianity which was a very vile religion. Mr. No determined to find out for himself about the religion and about the curious ways of the Westerner.

One day he found himself alone in Dr. Allen's office. He noticed two books in Chinese on the table, "Matthew's Good News" and "Luke's Good News." Quickly slipping them up his capacious sleeves he awaited the doctor's return. After a short conversation on commonplace affairs he left. Arriving home, he went to his inner room and began reading. Charmed and fascinated he spent the whole night reading and re-reading these books and early next morning he went back to the missionary and holding up the volumes exclaimed, "It's good! It's grand!" Mr. No received the word with joy and wondered, then believed and accepted it as God's word. He was the first baptized convert in Korea.

Korea seemed an unpromising field for the propagation of Christianity, but it has proven to be the most fruitful field in all the missionary world. There has been an average of one convert every hour, day and night, since the first missionary landed in the "Hermit Kingdom" thirty-two years ago. "In one generation Christianity has succeeded in winning one out of seventy in Korea's population to identify himself either as member or catechumen with the church." No wonder Korea has been called "a nation on the run to Christ."

THE SECRET OF GROWTH IN THE CHURCH IN KOREA.

Perhaps it was on account of some peculiar conditions in Korea that there has been such a wonderful response to the gospel message. Perhaps the men who first went with the message were particularly gifted in their method of approach. In speaking of pioneer work

Dr. Gale says: "Every day come the crowds. What would the reader tell them first, these brand new hearers? 'Jesus, Who is He?' 'How could God have a Son?' 'The Bible?' 'Who knows?' 'Let's read' and little by little the work narrows itself down to reading together the New Testament. Here again is another secret of success. Argument is of no avail. Telling the whole story by the half-hour together counts little; but to sit down, offer a prayer for God's light and leading, and then read, means the entrance of the Word. * * * Read and pray. Get Jesus into the lost soul and then ancestor worship and rags and kitchen devils and filth and ignorance will dissipate, like the darkness, when the sun shines over Camel Mountain and lights up our hill in the morning. This has been the way of the cross in Korea, not by street preaching, not by great crowds, not by spectacular effort, but in the little room seven by seven by ten, seated cross-kneed on the matting, with the Bible opened and somebody to read and pray with."

The methods used in the propagation of the gospel have been the Apostolic methods. And the church has "recaught the rapture and passion of the early apostolic church." Bible study, systematic giving, emphasis on the prayer life and lay evangelism stand out strongly in the life of the young church in Korea.

I. BIBLE STUDY.

The native script of Korea is the simplest language of the world. It is so simple that women and children can learn to read it in a few weeks. It was despised by the educated people, who used the Chinese. When the missionaries began their teaching, the Lord led them to put His message in the "Un-Mun" or "dirty language" as it was called. As the church has grown there has been a very marked intelligence in spiritual things. In China, India, Egypt and other missionary lands, only a small proportion of the church members can read the Bible, but in Korea, practically all of the Christians can read the wonderful message for themselves.

This accounts in some measure for the marvelous success in Bible study. The Bible classes of Korea have become famous. Besides the preaching of the Word and the study of the Bible in the home and Sabbath School and prayer-meeting, many classes are held for definite Bible study. These are local, district, station and official classes. They are held for teachers, Bible women, pastors' wives, for men and boys. The aim is to develop leaders in the church who will be able to instruct others in the way of life. In these Bible schools the teaching is done not only by the missionaries and pastor but by the lay members who have become proficient in Bible knowledge. It is cheering to know that many Koreans will walk long distances, even as much as one hundred miles in order to attend a Bible school. Not only so but they carry with them their provision for two weeks and in case of the mothers often a baby, and count it a joy to have the privilege of such a meeting.

The question is often asked, "Will the interest in these Bible classes continue?" No one can answer. The Bible is still "good news" to the people and they seem never to tire of hearing it. Oh that we could say the same of all our American Christians! The fact that there has been continuous growth both in number of classes and in attendance gives hope for even larger things in the future. The first class of this kind was held twenty-five years ago with just seven men present. Last year there were

1800 classes. One large class had four hundred in attendance. The largest one enrolled twenty-five hundred men. A missionary writing from Korea last year said, "Thirteen years, when I first came to Korea some were saying, 'Can we expect this interest in Bible study to continue? The Bible is new now and therefore interesting, but can we expect this enthusiasm to keep up year by year?' Today what do we find? *Much Bible study has not lessened but increased the Church's love of Bible study.* Year by year the classes have grown in numbers and interest and this year report a standard never before reached. Reports are coming in from every quarter showing the largest Bible study classes we have ever known. The whole church is uplifted and rejoiced over the gathering in of a large harvest of souls. So much for the past, so much for the present, as for the future, let us leave it with God, confident above all else that

KOREAN WOMEN WHO WALKED OVER ONE HUNDRED MILES TO ATTEND A WEEK OF BIBLE STUDY.

Two years ago there were over 2500 men and over 2400 women enrolled in Bible Training Classes in Syen Chum. Young women trained as Bible teachers are greatly needed in all parts of Korea to conduct Bible Study Classes and to do evangelistic work in the villages. The people are hungry for the Gospel and the missionary is a welcome visitor. One missionary writes: "Do tell the young women in America what a wide field is open for Bible work in Korea now."

His promise still holds, 'My Word shall not return unto Me void.'''

As an evidence that the workers are planning to stress Bible study in the future more than in the past, there has been founded a Bible School. It is a memorial to the late Dr. Arthur T. Pierson. The cornerstone was laid in Seoul, Korea, September 17. Doubtless this school will become a power house for all Korea.

II. PRAYER.

It would be difficult to tabulate the various results that follow the Bible classes. Men go out from these meetings or conferences in gospel teams and many new believers are enrolled. Again, the prayer life is developed. One cannot study the Bible very long without discovering the emphasis placed on prayer and the prayer life. These young Christians, believing in the power of prayer, expect to go to prayer meeting. Over and over again we hear from the Korean churches that a congregation of one hundred, five hundred or eight hundred *expects one hundred per cent. present at the mid-week prayer meeting.* One large congregation in Seoul, with a membership of one thousand holds twenty-one prayer meetings every week. When we think of these people just a few years out of heathenism, having such intense love for the house of prayer, does it not humiliate us to think that a large proportion of our American Christians have lost their taste for prayer meeting?

Out of the Bible classes and prayer meetings have come in large measure the great revivals in Korea. The great revival of 1906-1907 is directly traceable to a Bible class. The members who were meeting together day after day became overwhelmed with a sense of their sins and the need of greater surrender to Jesus Christ. They began praying for themselves first and then for others and there followed a veritable Pentecost.

The same results are seen today. A Korean pastor in Pying Yang a few months ago felt that his own congregation was becoming cold and indifferent. He began to go out alone to a mountain to pray about five o'clock in the morning. When the rainy season came on he went to the church. Some of his members heard what he was doing and asked for the privilege of joining him. Soon he had a church full of people at an early hour every morning. Of course, the revival had already begun. Meetings were planned for the public, neighbors and friends were invited and in three weeks three thousand were converted. This did not happen in Jerusalem 1900 years ago, but in Pying Yang, Korea, about six months ago.

In a recent report we learn that this revival has not been confined to one place. It has spread to Seoul and has stirred the whole city. Rev. Blair writes, "Counting the local Christians, a total of over twelve hundred organized workers took part in the campaign, and the best thing about it all is that the men from the country went back to their local churches so zealous that we are now having repetitions of the Pying Yang meetings on a smaller scale in every direction." In many parts of the country they are having not showers, simply, but floods of blessings.

III. SELF-SUPPORT.

The early missionaries found the Koreans very, very poor, and had they not been courageous men they would in sheer pity have nursed the young church for many years. Instead from the very first they threw the responsibility of the support of the church upon the people themselves.

In 1890 Dr. and Mrs. Nevius of Chefoo, China, visited Seoul and in several conferences laid before the missionaries the method of mission work known as the Nevius method. "This in the main was adopted. It has been the policy of the mission to let each man abide in the calling in which he was found, teaching that each was to be an individual worker for Christ and to live Christ in his own neighborhood, supporting himself by his trade. Secondly, to develop church methods and machinery only as far as the native church was able to take care of and manage the same. Third, as far as the church itself was able to provide the men and means, to set aside those who seemed better qualified, to do evangelistic work among their neighbors. Fourth, to let the natives provide their own church buildings, which were to be native in architecture and of such style as the local church could afford to put up."

This wise plan has called out the very best that is in the Korean people. With heroic self-sacrifice they have assumed the responsibility and so confident are they of success that they have, as a church, taken as their watchword, "All Korea for Christ."

IV. LAY EVANGELISM.

Korea has another secret. It is an open secret and is as old as the Christian religion. It is simply the principle enunciated on Mt. Olivet—witness bearing. To become a Christian in Korea means to become a witness, an evangelist. So much has this phase of the Christian life been emphasized that it is expected that any one who bears the name Christian will be a soul-winner.

BEGINNING OF SCHOOL WORK AMONG KOREAN GIRLS.

When one applies for church membership he is asked if he ever tried to win any one else, and if he says "no," he is advised to wait awhile, until he gives better evidence of conversion. No wonder they call Christianity the "Do-it" religion over there.

Dr. Gale says, "Many years of testing by the question, 'Where did you first hear the gospel; at church, on the street, at prayer meeting, by reading the Bible?' brings the characteristic response: 'No, I heard it first from Brother Kim, or Brother Pak, or Brother Choi; he came to my house and we read together.' From lip to lip, from heart to heart, it has gone to the distant valleys on the Manchu border, to the windings of the Tumen, to the whirling tides and rocks and cross streams of the southern archipelago, from east to west all over the land. God will bless Korea, for if ever a land exemplified the Christian principle of passing it on it is this same country."

The Koreans have worked out a system for Lay Evangelism that has attracted the attention of the whole Christian world. Perhaps their very poverty has driven them to it. Not being able to contribute sufficient money to employ an adequate number of workers they have contributed *time*. When one of their Bible classes or conferences is held a call is given for volunteers, for personal work. Some can give a half day a month, some a whole day, some two, three or four days a month. Often in a large meeting several years of time will be promised. Back go these disciples to their own home villages to proclaim Christ. They are not ministers, nor elders, nor church officials of any kind—just members. Does this not remind one of Apostolic days? Do you remember that "they were all scattered abroad * * * except the apostles" and "they that were scattered abroad went about preaching the Word?" Dr. Doughty says, "Alas that the church ever lost this plan of campaign." Perhaps the plan will be revived. Last year the Methodist church inaugurated a "Time Legion Campaign." Their aim is to secure 500,000 members who will pledge two hours a month to personal work. If, as Mr. Silas McBee says: "The conversion of the world waits on the conversion of the laity from passive to active membership in Christ," then it will be well for the church of the West to sit at the feet of these Koreans and learn this method of Christian service.

UNION WORK IN KOREA.

The spirit of unity is particularly marked in Korea. With a statesman-like grasp of the situation the missionaries have divided the field. "The sphere of activity of each mission has been determined by mutual arrangement. There is no over-lapping of churches or of efforts; no guerrilla warfare along the borders; no waste energy nor un-Christian methods of proselytism. A member moving from the territory of one mission automatically becomes a member of the church operating in the territory into which he has moved. This delimitation of territory has eliminated friction and superinduced a broad spirit of catholicity."

Matters pertaining to the interest of all the missions in the country are referred to the Federal Council which is a delegated body composed of the Protestant Evangelical Missions in Korea. According to the report in the Year Book, "The object of the Federal Council is (1) The prosecution of work which can better be done in union than in separation. (2) To express the fellowship and catholic unity of the Chris-

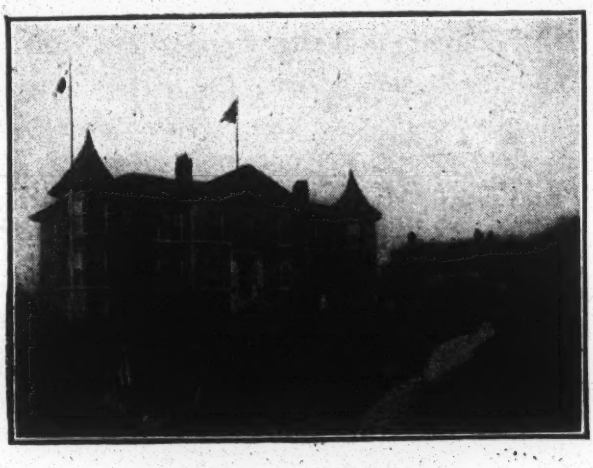
tian Church in Korea. (3) To bring the constituent bodies into united service for Christ. (4) To secure large, combined influence in all matters affecting the moral and social conditions of the people. The Federal Council meets yearly. Each body belonging to the Council is entitled to a representation not exceeding one-sixth of its total missionary body.

"Out of this Council has developed the Senate of the Educational Federation of Protestant Evangelical Missions in Korea. All phases of Christian education are studied by this committee of specialists. The purpose of this plan is (1) To unify Christian education, as conducted by the various Christian missions into a single system, regulated from a single head, thereby obviating re-duplication and waste, and to secure the most strategic and complete occupation of the field. (2) To strengthen and develop this system and secure for it the highest educational efficiency. (3) To secure through this system the best spiritual fruitage which Christian education can contribute to the Church of Christ in Korea. (4) To cooperate with the Educational Department of the Government and to harmonize our educational system with the Government standard."

Last year the Senate made a survey of the needs of the field and made out a budget. This budget calls for twenty-five academies, twenty-five industrial departments in these academies, a trade school, an Arts college and other schools which call for a total of more than a million dollars. This daring plan which to some may seem visionary is as practical as a plan could be. The workers who have been sent out there to "occupy"

GROUP OF CANADIAN PRESBYTERIAN MISSIONARIES ITINERATING IN KOREA.

the field are proposing to occupy it. The churches that support these missions are abundantly able to supply these schools in a single year if the whole membership of the churches could but get a vision of the need.



SEVERANCE HOSPITAL.
Prince Ito driving away after attending graduating exercises. Seven young Koreans received their degree of M. D.
—Photo from Miss. Ed. Movement.

The proposed college is to be the only institution for higher education. The Severance Medical College which has been carried on for some time is to be the Union Medical College, the Arthur T. Pierson Memorial Bible School is to be a Union training school for Christian workers.

There is some miscellaneous work which the Federated Council carries on. (1) Missionary work among the Chinese of whom there is a large number in Seoul. (2) A pastor is supported in the Union Church in Tokio, Japan, which is a church made up of Korean students who are studying in Tokio. (3) Work is carried on among the Japanese in Korea. (4) Another large and pressing work and one as yet but little developed is the preparation of Christian literature.

Today the Korean church shines with greater splendor than ever in her history. We have spoken of Apostolic methods as the secret of success; we should not fail to mention "Apostolic trials of faith and Apostolic bonds for Jesus' sake."

The "Conspiracy Case" in which leading ministers and church officials were imprisoned for alleged conspiracy against the Japanese Government was a terrible blow to the church. Out of this testing the church has come more than a conqueror. "The church has not been found wanting. Today it stands victorious, undaunted and unafraid, a truly indigenous church bearing in its body the marks of Jesus Christ."

When the Christians were first arrested there was a great decrease in the attendance of adherents. Little wonder. The police visited the churches regularly, took the names of new members and watched them continually. Many of the members fell away also. But God works in a mysterious way. The year 1912 which was in many respects the bluest and darkest in the church proved to be the banner year in conversions.

It makes one's heart beat fast to contemplate the future of the Korean church. It seems entirely possible that the whole of Korea may be evangelized in our lifetime. Korea is not going to live for herself alone. Already her influence has been felt in other lands. In 1906-1907 when the revival was going on in Korea, two men from Manchuria who had heard of the wonderful meetings went to see and hear what it all meant. When they returned home and told the story, there was a great awakening in Manchuria, that purified the church and swept many into the Kingdom.

Korea may become a great blessing to all Eastern Asia. Indeed she is one of the keys thereto. Dr. Gale says, "She is in touch with both Japan and China. She leads Japan's life and thinks China's thoughts. She writes and reads a language known to both."

Since the Japanese have come into Korea many of the people have been very much dissatisfied and have decided to move elsewhere. It is said that three hundred thousand Koreans have gone to Manchuria. Many of these are Christians, who take their religion with them, and over in their new home they are building up the Church of Christ. But this is not all. In a very definite way has the Korean church assumed the obligation of world evangelization. To them the "regions beyond" mean China. The Year Book gives this heartening report: "Among the notable things which the church has undertaken the past year, has been the sending of three Korean missionaries to China by the General Assembly of the Presbyterian Church. They are making excellent progress in the language, and are wholly supported by the contributions from the native church. Being thoroughly conversant with the Chinese ideograph, these missionaries very rapidly secure a working knowledge of the Chinese language. The wholesome effect of this move on the part of the church in Korea both as an evangelizing factor in China and a means of producing solidarity in the church in Korea, should be fully recognized."

The Korean church is a challenge to the whole Church of Christ. How much is needed everywhere the spirit of self-sacrifice, the deep prayer life, the passion for soul winning exhibited by the Christians in Korea. If all Christ's followers had these dominant notes in their lives there would be no doubt about the progress of the Kingdom. Korea echoes the call of the Master to "go into all the world and preach the gospel to every creature."

SOME KOREAN SCHOOL-GIRLS.

"Apostles of the risen Christ, go forth,
Let love compel.
Go and in risen power proclaim His worth,
O'er every region of the dead cold earth,
His glory tell!

Tell how He lived and toiled and wept below;
Tell all His love;
Tell the dread wonders of His awful woe;
Tell how He fought our fight and smote our foe
Then rose above.

Tell how in weakness He was crucified,
But rose in power;
Went up on high accepted, glorified;
News of His victory spread far and wide,
From hour to hour.

Tell how His kingdom shall through ages stand,
And never cease;
Spreading like sunshine over every land,
All nations bowing to His high command
Great Prince of Peace."

BIBLE READING. APOSTOLIC METHODS OF BUILDING UP THE CHURCH.

Witnessing. The word witness used over thirty times in the book of The Acts. Acts 1:8, Acts 4:20, Acts 4:33, Acts 5:42, Acts 8:4.

Sacrificing for others—Acts 2:44-45.

Dependence on the Holy Spirit—Acts 1:45, Acts 2:4, Acts 2:38-39, Eph. 5:18.

Continuance in Prayer—Acts 1:14, Acts 6:4, Acts 8:15, Acts 12:5.

FOR DISCUSSION IN THE MEETING.

1. What proportion of your congregagation attends the prayer meeting?

2. Do you think it would be possible for every member of the Women's Missionary Society to attend prayer meeting?

3. What effect would it have on your congregation if one hundred per cent. of your church members would attend the prayer meeting?

4. Do you think the church would have more power if there were more prayer?

5. Do you think prayer has as large a place as it should in our monthy missionary meetings?

6. Ought the church in America to expect that people will be added to the Lord daily?

7. What would be the result if every woman in your missionary society would give one afternoon a week to personal work?

8. How many people in your community ought to be invited to attend your church?

9. Do you think the Koreans will grow tired of the Bible?

10. What will increase a love for the Bible among our own people?

OUR WOMEN'S MISSIONARY MAGAZINE.

Those of us who have carefully conned its pages—lo these many years—would feel like a little slice had been taken out of our lives if this visitor should not appear each month with its helpful messages from our secretaries, the interesting letters from our foreign field, and all the other matters we deem so helpful. We have rejoiced in its growth, in the consecration of our Magazine Committee to this work for the kingdom, and in the steady advance, as this organ of our church has increased in size and in service to the great interests it represents. But we behold a weakness in this chain in that so many of the homes of our beloved church are destitute of its influence, simply because the necessity of becoming a subscriber has not been recognized. When we think of the power of the printed word, of the impress left on the minds of childhood and youth by what they read, we tremble as we note the mental diet they are receiving. The daily paper with its often extremely low ideals, the fiction read with such eagerness, and the lack of such reading matter as would inspire them to make their lives count for the kingdom of Christ. The only antidote is good literature in abundance in the home. In the words of Louis Albert Banks: "The man who has plenty of beefsteak and potatoes in his own cellar is not likely to be nosing around the garbage pails of his neighbors." Can we not set for our goal this year, "Our Women's Missionary Magazine in **every** United Presbyterian home?"

MRS. T. C. ATCHISON.

UNITED HOME MISSION STUDY COURSE.

Text-Book: Home Missions in Action.

CHAPTER 5.

Home Missions--An Integrating Force.

By Mrs. T. C. Atchison, Lawrence, Mass.

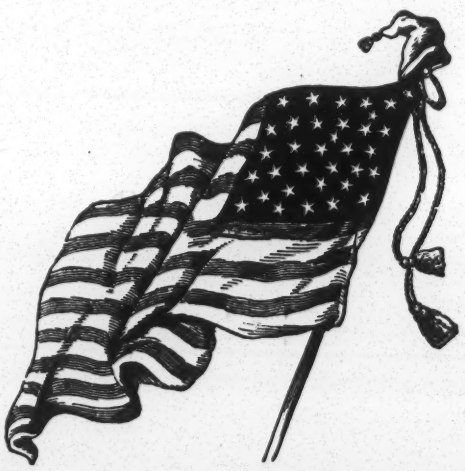
OUR AMERICAN IDEALS—CAN WE PRESERVE THEM?

AS WE turn our attention to the study of the fifth chapter of "Home Missions in Action," "Home Missions—An Integrating Force," we believe we are at the threshold of the most interesting study of the series, the one in which the author has excelled in her presentation of facts and in her skillful handling of her theme. Were our text-book not readily accessible to our readers, we would deem it advisable to quote verbatim the contents of this chapter, so anxious are we that the truths contained therein be not overlooked by our Magazine readers. The theme and its presentation, however, may not appeal so strongly to those who do not live in a community so cosmopolitan as the one in which we reside. It has recently been our privilege to visit some missions in our own city, where the work of integration is being carried on by some of our Protestant Churches among the Italians, Syrians, Armenians and Chinese, and we have noted with much interest the hearty response of these various nationalities, the wide-open door for Christian service, and some of the excellent fruits that come as a result of such seed sowing. We are told, "Since the dawn of the twentieth century more than 10,500,000 immigrants have entered the United States." "It is said that these contain seven millions of the Slavs, the Latins, and the Asiatics, and those whose racial background makes difficult the conception of a democracy and their assimilation into it.

"We confront a condition of grave peril to industrial interests as well as to our national well-being when in addition to the overcoming of racial background we must add the retarding effect of the segregation of large foreign colonies in mining and industrial centers. Great numbers of these do not expect to become American citizens, but are here only to accumulate sufficient capital to return. 'Of all the immigrants now coming one-third return to Europe and two-thirds of all those who return remain there.' These constitute a mobile, migratory and disturbing, unskilled wage-earning class. They, therefore, are unfavorable to assimulative influences and tend to establish in modified forms the standards and customs of the communities from which they come."

H. B. Grove in "Aliens and Americans" says: "Immigration is a radically different problem from that of slavery, but not less vital to the Republic. It is a marvelous opportunity for a Christian nation *awake*, but an unarmed invasion signifying destruction to the ideals and institutions of a free and nominally Christian nation, *asleep*." "The difference between the wise and otherwise is one of sight. While Americans are walking in the darkness of indifferentism and of an optimism, born, not of faith, but ignorance, immigration is steadily changing the character of our civilization. We are face to face with the larger race problem—that of assimilating sixty nationalities and races. The problem will never be solved by minimizing or deriding or misunderstanding it."

General Francis A. Walker also sounds forth a warning note in the following words: "The nation which permits its institutions to be endangered by any cause that can fairly be removed, is guilty, not less in Christian than in natural law. Charity begins at home, and while the people of the United States have gladly offered an asylum to millions upon millions of the distressed and unfortunate of other lands, and climes, they have no right to carry their hospitality one step beyond the line where American institutions, the American rate of wages, the American standard of living, are brought into serious peril. Our highest duty to charity and humanity is to make this great experiment here, of free laws and educated labor, the most triumphant success that can possibly be attained. In this way we shall do far more for Europe than by allowing its slums and its vast stagnant reservoirs of degraded peasantry to be drained off upon our soil."



There comes, too, a thoughtful message from Thomas Bailey Aldrich:

"O Liberty, White Goddess! Is it well
To leave thy gates unguarded? On thy breast
Fold Sorrow's children, soothe the hurts of fate,
Lift the down-trodden, but with the hand of steel
Stay those who to thy sacred portals come
To waste the gifts of freedom. Have a care
Lest from thy brow the clustered stars be torn
And trampled in the dust. For so of old
The thronging Goth and Vandal trampled Rome
And where the temples of the Caesars stood
The lean wolf unmolested made her lair."

Students of social conditions in America are looking forward with concern to the possibility of a large influx of aliens to our shore at the close of the war. They believe when the war ends, the difficulties and perplexities of the immigration will be increased. Whether or no we should guard more carefully the entry ways into our fair land, the fact remains, the millions who have already come to dwell with us are to be cared for, to be taught to respect our principles and love our ideals, if we are to preserve them. In the words of another, "God has set for American Protestant Christianity the gigantic task of the ages—the home-foreign mission task—nothing less than the assimilation of all these foreign peoples who find a home on this continent into a common Americanism, so that they shall form a composite American nation—Christian, united, free and great. What could be more glorious than to have a part in the solution of this problem?" If America is to be worthy of her past and equal to the opportunity that is now thrust upon her, we must grip more firmly our ideals and have more of the heroic spirit, and staunch Christian principles of those who laid the foundations of our Christian nation, and made our country what it is today, with its free education, free speech, free institutions, free men, with liberty to worship God after the dictates of his own conscience, no one daring to molest or to make afraid. Surely great things have been wrought in the days gone by, but our nation has not yet, by any means, accomplished her God-given

mission. Already she has had a wondrous history compelling the attention and admiration of the world. Already has her flag a halo of glory around it which does not pale before the flag of any other nation on the face of our globe. Already it represents enough to stir up our love and call forth our greatest devotion. Shall we not strive to make it still more glorious by floating it over a country freed from the many evils that today debauch and degrade our people and take away from them the liberties and joys of life? Shall we not labor by word and deed to preserve our Christian ideals that no banner shall be placed above it save the Blood-Red Banner of the Cross which was bathed in the precious blood of the Son of God and is the emblem of eternal victory over sin and of eternal peace at God's right hand. May we not even hope that in the process of time that the banner of our country and the banner of the cross may blend together, our land become "Immanuel's Land," our nation "the nation whose God is the Lord?" How shall this happy condition of affairs be brought about? President Woodrow Wilson in his address at Columbus, Ohio, before the Conference on Church and Country Life showed plainly by many remarks to which he gave utterance what he deemed most essential. We will note a few bearing on our theme:

"The greatest vitalizing agency in the world is Christianity."

"National greatness is not due to material things, but to spirituality."

"The most vital of all community centres is not the school, but the local church."

"I would not have any church run a community, but I should like to see every church help its community to wholesomely run itself."

SEEKING A HOME IN AMERICA!

"Any transforming force in the world must be wholly unselfish, and only the church is wholly unselfish."

"America is great in the world not as she is a successful government merely, but as she is the successful embodiment of a great *ideal* of unselfish citizenship. That is what makes the world feel America draw it like a loadstone; that is the reason why the ships that cross the sea have so many hopeful eyes lifted from their humbler quarters toward the shores of the new world. That is the reason, after they have been for a little while in America and go back for a visit

to the old country, they have a new light in their faces, the light that has kindled there in the country where they have seen some of their objects fulfilled. That is the light that shines for America. God grant that it may always shine, and that in many a humble hearth in quiet churches, the flames may be lighted by which this great light is kept alive."

Our American ideals—can we preserve them?—can only be answered in the affirmative by the Church of Christ consecrating her energies to the saving of these people who are coming to us in such vast numbers, ready, if brought under the influence of the Gospel, to be led in ways of truth and righteousness.

TOO OFTEN A HOME IN AMERICA MEANS BURNING THE MIDNIGHT OIL!

If the opportunity is not grasped, what can we expect but the lowering of our standards. Surely we cannot stand still in the midst of a rushing stream, lest we be carried downward with the force of the onflowing tide.

METHODS OF INTEGRATION.

The call for efficiency is heard on every hand. Corporations measure the value of their employees by the quality of service which they are able to render, while churches and philanthropic societies are no longer satisfied with old methods, but join with business firms in the quest for the highest ideals of efficiency. The world is coming to realize that as between quantity and quality the latter is more valuable, hence the increased effort to secure the best quality.

In our attempt to secure methods that will bring the best results let us ever keep in mind the fact that while methods change, principles never vary; they are world-wide, unchangeable, eternal, and in these respects we need not depart from the old paths.

Everybody who studies the social and political future of the United States agrees that it is vital for the nation to mold all its foreign immigration into a solid composite of simple Americanism.

And the right kind of religion, religion truly brotherly, is the very best of instruments to shape alien peoples into strong, conscientious incorruptible citizenship. Far-sighted Americans are seizing upon every opportunity to strengthen the bonds of fellowship which already exist, and are eagerly seeking the wisest and best methods of creating new ties, which shall draw us more closely together, for our mutual good. Most of those who come to us are predisposed in favor of our institutions. 'Tis true they are generaly unacquainted

with their true character, but they all know that America is the land of freedom and plenty, and they are favorably inclined toward the ideas and obligations which are bound up with these blessings. They are open to American influence and quickly respond to new and better environments. The greatest obstacle we have to overcome in the work of integration is the unfriendly attitude of Americans themselves. We scarcely need to call attention to the many unkindnesses and wrongs done these people by those who are governed by greed; "driven like cattle" by unprincipled bosses, while at labor, and made to feel they are not respected—much less wanted—in the land of their adoption. Material things are too often given a much higher valuation than the lives of those who do the undesirable work of tunneling our mountains, of digging our sewers, and subways, building of our railroads, and doing many other things that come under the lower grades of labor. We doubt if there is a single reader of these pages, who has not been stirred with indignation at the unkind treatment of the little foreign children by some of our American children, as they hurl at them the terms of "Dago" and "Sheeny" and similar terms of opprobrium to crush their tender hearts for no reason beyond the fact they were born in a foreign land. We need the faithful Christian worker to counteract the evil wrought by the scheming and the thoughtless and to help raise these "little ones" to the highest American ideals in everything that makes for religion and good citizenship. The most hopeful field, we will find among the children. The work of making Americans is being carried on extensively in kindergartens which we may now find in city and country; some of them a part of the system of public schools, some of them carried on in connection with Settlements, others under the care of churches and missionary societies. This is one of the best integrating methods in vogue today. The kindergarten starts the children in the very path that leads to the results desired in happy play, happy, honest work, and happy obedience to the Golden Rule. They are taught to salute the flag, march to patriotic songs, and to speak the English language. They are kept off the streets, and thus protected from the education acquired there and which is a bad environment for the making of good citizens. The common school is, of course, a great merger of race and nationality. Thank God for our free schools, a place where the rich and the poor, the alien and the American, stand on a common level and as the process of education goes on year after year they come forth similar in mind and spirit, ready for the activities of life, and for worthy citizenship. The public school is the *real* maker of Americans. To the regular sessions have been added the night schools that are surely a source of blessing to the many children of other nationalities who are compelled to work at so early an age for the necessities of life. The vacation schools in many of our large cities are to be noted among the worthy methods of protecting and assimilating the children from the foreign settlements. English classes for the immigrants is a method used for reaching not only the children but men and women who are desirous of learning our language and gives opportunity for training them in our principles and customs, and acquainting them with the best things in our country. Social Settlements with clubs of every conceivable sort for the uplift of the people

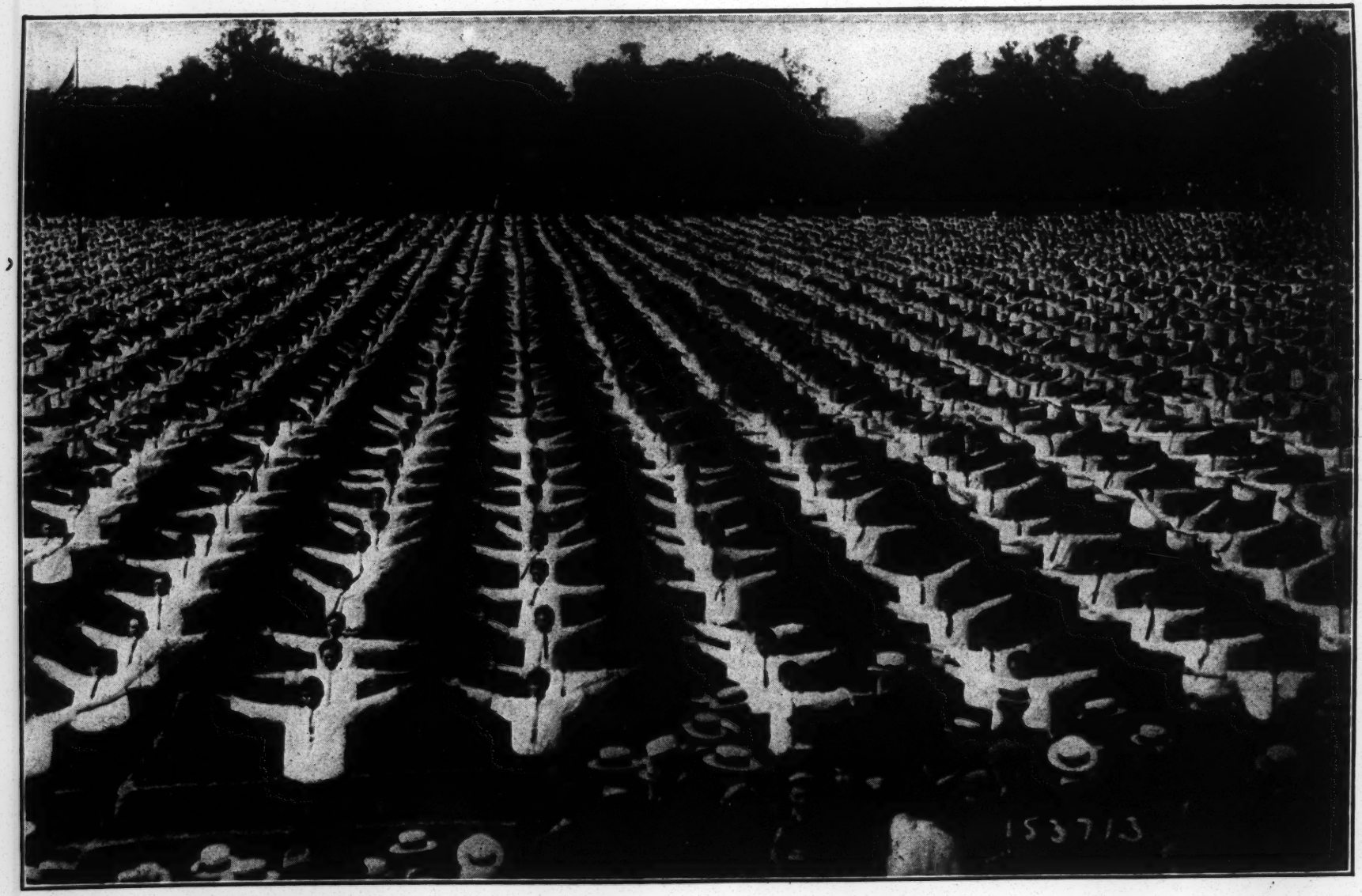
deserve recognition as a force toward integration. The Y. M. C. A., the Y. W. C. A., the W. C. T. U. and numerous philanthropic societies are aiding in the work by the various methods used by these organizations for the helping and uplifting of the foreigners. A friendly hand, an outstretched arm, and a heart kindly disposed will ever find a way to accomplish this God-given work that has come to us. May we be found faithful to the trust committed to our care for *their* sake, for *our* sake, and for the sake of the kingdom of Christ.

Paul Gilbert, in an article entitled, "Good Samaritan Common Sense," points out one practical method of integration: "Owners of homes in a purely American neighborhood in New York discovered recently that immigrant families were moving into the district at the rate of one hundred a month. All symptoms pointed to the district becoming a slum within a short time. But here something happened that broke all precedents. The American property owners and tenants did not, as has been the rule under similar circumstances in the past, sell their property and move out. Instead they organized a neighborhood association to look after the welfare of the district. Far from being scared away by the influx of the immigrant families, they proceeded to assimilate them. Committees were appointed to visit the immigrant homes and acquaint the people there with the churches, schools, settlements, public baths and all other institutions which are open to them and which would help them to become clean, strong and intelligent Americans. Instead of turning the neighborhood into a slum, the immigrants are now arrayed on the side of cleanliness, decency and good citizenship. The moral is too obvious to need pointing out."

Another method is spoken of in a commendatory way by the Northwestern Christian Advocate:

"The problem of helping the immigrant in his struggle toward creditable citizenship, in the midst of his toil to keep the wolf from the door, has been solved in a very practical and beautiful way by the citizens of Indianapolis. In January, 1911, a number of public-spirited men and women formed an organization known as the 'Immigrant Association.' In the fall of that year they opened a house on West Pearl Street, which they christened 'The Foreigners' House.' In his opening address at the dedication, one of the speakers said: 'This house is to be a common ground and meeting place for the immigrants in Indianapolis; a place where social intercourse may abound, with amusement and entertainment; a place where they may learn English, the key that will open the door to progress. It is founded in the hope that it may become a social center, radiating good influence and uplifting methods as well as good feeling.' The house has been open every day from 9 a. m. to 10 p. m., except on Saturdays, when the closing hour is eleven o'clock. The average attendance in the daytime is twenty-five, and in the evening sixty. The classes, social meetings, and games have been very popular and have kept many young foreigners away from the evil influences of liquor dives, and the bath rooms have been liberally patronized. We hope the Immigrant Association may continue its good work. This is the application of brotherly love in concrete form."

Charles L. White in "The Churches at Work" says: "America is importing through Ellis Island and similar places raw material from all the nations. Some of this raw material of human life is



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10,000 SCHOOL-BOYS IN GREATEST ATHLETIC MEET EVER HELD IN AMERICA.

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THE SILK INDUSTRY.

passed through the American picking machine carder, spinning-frame, and in the loom the design of freedom and purpose appears in the cloth. In this achievement the public school and the churches have unconsciously worked hand in hand. Some of these imports are diamonds in the rough. They are uneven and require much cutting and polishing by skillful hands on the stones of education and religion. But when this is done they flash forth the hidden light and find their proper setting in the social and industrial orders. Other imports are so plastic they need to be mixed with the stronger materials of faith and love before they can be safely set into permanent forms of American Christian life. All of this new human material in the finished state, however, as little resembles its first condition as the bronze statue reminds one of the ores from which it was made."

There is no lack of response to the loving work and words of friendly Christlike Americans who love their country and their Master. Why should we falter? Is this not Christianity's hour in America?

THE INTEGRATING EFFECTS OF HOME MISSIONS.

Speaking of home missions, Governor Hoch of Kansas said: "He reads American history, in my judgment, with a very defective vision who does not see upon every page of it the impress of Providence. I firmly believe that the American people are as much the chosen people of God today to carry on His great purposes in the world as were the Israelites of old His chosen people to exemplify His will in their time. In proportion as we measure up to this high ideal, I am sure we will prosper as a people, and in proportion as we fail in this sublime mission we shall suffer morally and materially. The white man's burden is upon us. We cannot with safety to ourselves shirk its responsibilities. The Christian civilization committed to our care, typified by our flag, will ultimately encircle and dominate the globe, if this nation does its duty. Our first duty then is to ever remember that 'Righteousness exalteth a nation.' Every dollar, therefore, wisely spent for home missions to lift the standard of American citizenship is sanctioned not only by every religious consideration, but also by every consideration of highest statesmanship." Another voice to whom the people listen, Theodore Roosevelt, bears similar testimony as to the integrating effects of home missions: "No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the men and women who come here to this country to become citizens, and the parents of citizens, and therefore do their part in making up, for the weal or woe, the future of our land. If we do not take care of them, if we do not try to uplift them, then as sure as fate our own children will pay the penalty. If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink." Home missions help to make the nation.

Another says: "This country must be leavened with the Gospel of Jesus Christ or go the way of other godless nations. We all realize there are many things even now in our social and national life not in harmony with the revealed will of God. Much is to be done before our country is Christian in fact as well as in name. The home mission churches are centers of power in

driving out the evil, and raising the standard of Christian sentiment in the communities in which they are located. They represent the only power able to overcome sins and selfishness, the power that comes from the planting of the Gospel seed in the hearts of those who come under their gracious influence. How our hearts are stirred as we behold the results wrought in the homes and lives of people that have come in touch with these agencies for educating and Christianizing the spiritually needy, none more striking than some that have been wrought among those who have come to us from other lands: aliens made good citizens by first making them the children of Jesus Christ our Lord. The educational and industrial training connected with our missions has been conducive of the most gratifying results. The psychologists, like Professor Dewey, conceive of education as a means through which society is determining its own future. This determination of the future is brought about through a modification of ideas and feelings in the individual minds of the younger generations. A vivid illustration of the necessity of Christian education recently came under my observation. A public school teacher in an Italian district noticed her pupils became very drowsy after the dinner hour, some of them falling asleep during the study period. After trying various methods to overcome this condition of affairs, she began an investigation as to the cause, and found the Italian mothers gave wine or beer to their children regularly at the noon hour, believing it to be a necessity to make them strong. A missionary among the Italians in another district encountered a similar difficulty; with the aid of the white ribboners of the city, she organized a Loyal Temperance Legion among them; now, not only the children, but many of the parents are pledged to total abstinence. It would do your heart good to hear those children sing the temperance songs, recite the temperance Bible verses, and tell how alcohol will harm the body, mind and soul. As this missionary goes out and in the homes of the people the little, white badge, representing temperance and purity, gives her many an opportunity to tell these unenlightened people of the evils in our land and show them a better way. Would that every foreign settlement in our country were brought under the influence of such religious teaching. The home mission church is surely needed to erect danger signals and point out the safe paths for those who are not familiar with our highways. An Armenian, shrewd, courtly, as many of them are, was asked if he was happy in America. 'Good country, good work, good pay, good food,' and paused, his thought not yet complete. Then with a look of perplexity and pain he added: 'too much sinner.'"

From far-off Trinidad, Colo., comes the narrative of a beautiful and touching incident that has its lesson for us, as we seek to reach the hearts of the immigrants and teach them to love our country and our Christ:

"Qualified not only by an Eastern university, but by the Great Physician, to engage in medical practice is the physician of whom I write, employed by a coal company in a western mining camp. In the camp the only child of Italian parents had died. The parents know little of conditions and customs in America, having but recently come to this country. They were poor and friendless. Their first plan was to have the child buried in the Roman Catholic cemetery, fifty miles distant from the

camp. How could they, though, meet the expense of that, also of a burial conducted in keeping with the requirements of that church, impoverished as they already were? The doctor advised against this. With his own hands he made the little casket, working through the night that it might soon be completed. At the grave in the little plot of ground near the camp he read from the Scriptures, offered prayer, and gave the consolation that only love of humanity and faith in the risen Christ can give. Upon the day after the funeral the bereaved mother found the doctor at the railroad station talking with a group of his friends. Immediately going to his side, she said, 'We thank you, doctor, for what you have done for us; we thank you,' and, in keeping with the custom of her people in the home-land, she kissed the doctor on the cheek. The American friends of the doctor present, men and women, smiled. This that they had seen was occasion only for jest with them, but the poor woman's heart was too deeply filled with grief and too desirous of expressing gratitude to her benefactor for what he had done for her to notice this. Hurrying away, she soon returned with her husband, his hand in hers, saying to him as she brought him, 'Here's the doctor, here's the good doctor, and you must kiss him.' And this strong man, rough looking, but with a soul in him as tender as that of a child's beautifully expressed his gratitude as he took the doctor's hand and kissed his cheek. Smiles were seen no longer upon the faces of those who stood by; jests had ceased. Heads were bowed and tears fell from eyes that shortly before had seen little in those poorly clad and ignorant foreigners, and much to ridicule.

"To reach many such noble-hearted people today, strangers in our land, through service and love, as this true physician did, and to win them into the church of Christ, is home missionary work. They are waiting by the thousands to be thus led. The fields in America are 'White unto the harvest.' Are we sending forth the reapers?"

THE INTEGRATING FORCE OF THE CROSS OF CHRIST.

A story is told in "The Expositor" of a woman in a great city who determined to end her wretched existence. Just as she was about to leap from the window of her fifth story tenement, she uttered a shriek and fell back into the room. The lighted cross on the spire of the city mission church not far away had suddenly shone out across the night, and that cross of fire was the voice and the vision of God to her despairing soul. The next Sabbath found her at the mission church, and eventually she and her faimly, including the drunken husband who had made life a burden to her, were brought to Christ. If this symbol of the Cross should exert such mighty power, how much more should the living witnesses of Christ exert influence for the staying of evil and the uplift of the people. The American spirit which is leavening the masses is not merely the effect of environment, nor the fruit of race, nor the result of leadership, but it is the spirit of Christ transforming society and humanity, as Christ's followers by word and deed manifest something of the spirit of love and sacrifice inspired by that scene on the cross more than nineteen hundred years ago, when Jesus Christ laid down His life as a ransom for sinners. That spirit of self-sacrificing love emanating from the cross has won victories innumerable over hearts of every kind in every quarter of the globe. Hearts of savages have melted before the cross when every other

persuasive power had utterly failed. Greenlanders, Africans, South Sea Islanders, Hindoos, Chinese, all have alike felt its power. The story of the cross is able to reconstitute society by reconstructing the character of the individual. Through its effect on persons it opens the way for vast national advances. Give the Gospel freedom and it will everywhere show its integrating power: among the children and youth to whom it goes, among the mature and strong, wheresoever it goes, it takes hold of the conscience, stimulates the heart, and inspires to better living.

The following illustration is given by Ryle, showing the force of the Gospel over the hearts of men. "A North American Indian, after his conversion said, "Brethren, I have been a heathen, I know what heathens think. Once a preacher came and began to explain to us that there was a God, but we told him to return from whence he came. Another preacher came and told us not to lie, nor steal, nor drink, but we did not heed him. At last another came into my hut one day and said, 'I am come to you in the name of the Lord of heaven and earth. He sends me to let you know that He will make you happy, and deliver you from misery. For this end He became man, gave His life a ransom, shed His blood for sinners.' I could not forget his words. I told them to other Indians, and an awakening began among us. I say, therefore, preach the sufferings and death of Christ our Saviour if you wish your words to gain entrance among the heathen."

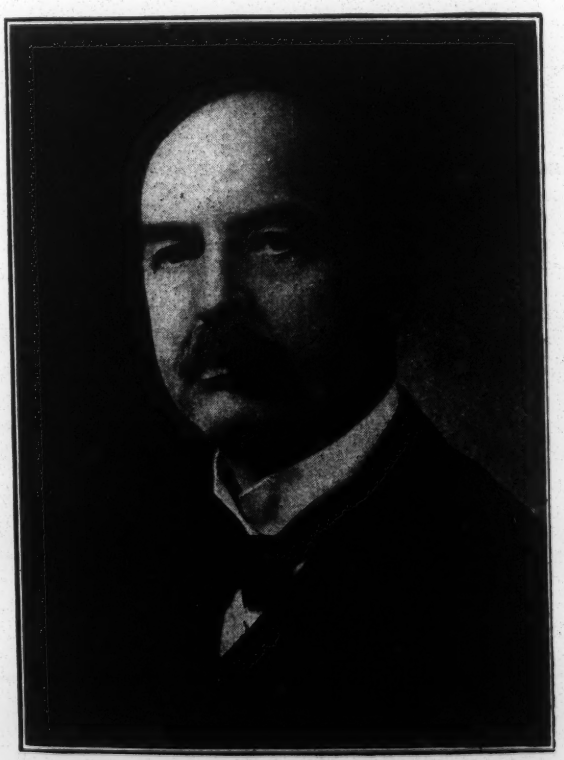
The integrating force of the Cross of Christ may be shown in two ways. First on those whom we desire to reach, as they see the exceeding sinfulness of their sins which caused the Savior to suffer and die and the thought of the mercy of God, the thought that because of what Christ did on that cross, we find pardon and remission of sins, the thought of God's amazing love. The other way this force is shown is the effect of the Cross on the workers themselves, the wondrous lessons of self-sacrifice, the deepening of our own love for Him as we tell the story to others, and a better understanding of the true spirit of Christian workers, the spirit of self-sacrificing love. In Burrell's book, "The Wondrous Cross," we find another story that impresses the thought of the force of the Cross of Christ in reaching the needs of humanity: Dr. Chamberlain relates that among those converted by his preaching at the sacred city of Banares, was a devotee who had dragged himself many miles upon his knees and elbows to bathe in the Ganges. He had at the bottom of his heart the common conviction of sin and desire for cleansing. "If I can but reach the Ganges" he thought, "this shame and bondage and fear will be taken away." Weak and emaciated from his long journey, he dragged himself down to the river's edge, and praying to Gunga, crept into it; then withdrawing, he lay upon the river's bank and moaned, "The pain is still here!" At that time he heard a voice from the shadow of a banyan tree nearby. It was the missionary telling the story of the cross. The devotee listened and drank it in, rose to his knees, then to his feet, then, unable to restrain himself, he clapped his hands and cried, "That's what I want! That's what I want!" It is what we all want, but we do not always know what our real need is, and where we should turn for help and consolation. "And I, if I be lifted up from the earth will draw all men unto Me."

QUESTIONS.

1. What American ideals have the greatest attractive power to the Aliens?
2. What forces stimulate immigration to the United States?
3. Give illustrations which you found in your own community of methods of integration.
4. Name some of the hindrances that stand in the way of Americanizing the foreigner.
5. Outside the Gospel, what do you deem the greatest integrating force?
6. Name the agencies with which you are familiar that are aiding the work of integration?
7. What is the outlook for immigration to the United States after the war is ended?
8. Through what gates do the immigrants enter, and what sort of a reception is tendered the newcomer?
9. Give some illustrations of the result of Gospel work in foreign settlements?
10. What classes of aliens bring with them the most dangerous religious tendencies.
11. Among what nationalities has our own denomination founded missions?
12. Would you advise our Women's Board to consider the taking up of the work among the foreign speaking people as a separate department?

SAVE THE INDIAN BABIES.

By Cato Sells, Commissioner of Indian Affairs.



HON. CATO SELLS.
Commissioner of Indian Affairs.

January 10, 1916.

In an address before the Congress on Indian Progress held at San Francisco in August of last year he said:

"It is our chief duty to protect the Indian's health and to save him from premature death. Before we educate him, before we conserve his property, we should save his life. If he is to be perpetuated, we must care for the children. We must stop the tendency of the Indian to diminish in number, and restore a condition that will insure his increase. Every Indian hospital bed not necessarily occupied with those suffering from disease or injury should be available for the mother in childbirth. It is of first importance that we begin by re-establishing the health and constitution of Indian children. Education and protection of property are highly important but everything is secondary to the basic condition which makes for the perpetuation of the race."

The thought has deepened its hold upon my convictions.

We must guarantee to the Indian the first of inalienable rights—the right to live. No race was ever created for utter extinction. The chief concern of all ethics and all science and all philosophies is life.

The Indian has demonstrated his humanity and his capacity for intellectual and moral progress amid conditions not always propitious and I am eager to participate with all the favoring forces that contribute to his racial triumph, believing as I do, that when he comes to himself as a factor in the modern world his achievements will enrich and brighten the civilization of his native land.

I should like to get the feeling I have upon this question into the conscience and aspirations of every Indian Service employee until there shall prevail a sort of righteous passion to see that every Indian child has a fair chance to live.

There is something fundamental here: We cannot solve the Indian problem without Indians. We cannot educate their children unless they are kept alive.

All our Indian schools, reservations, individual allotments and accumulated incomes tend pathetically towards a wasted altruism if maintained and conserved for a withering, decadent people.

If we have an Indian policy worthy of the name, its goal must be an enduring and sturdy race, true to the noblest of its original instincts and virtues and loyally sympathetic with our social and national life; a body of efficient citizens blending their unique poise and powers with the keen and sleepless vigor of the the white man.

We must, therefore, renew daily our warfare against the arch foe of efficiency —disease.

We must begin at the right place—not only with the infant at its mother's breast but with the unborn generation.

The new campaign for Health in which I would enlist you is first of all to Save the Babies!

Statistics startle us with the fact that approximately three-fifths of the Indian infants die before the age of five years.

Of what use to this mournful mortality are our splendidly equipped schools?

I earnestly call upon every Indian Bureau employee to help reduce this frightful percentage! Superintendents, Teachers, Physicians, Matrons, Nurses, everyone can do something by instruction or example, the physician with his science, the nurse with her trained skill, the matron with her motherly solicitude, all of us by personal hygiene, cleanliness and sobriety.

With this idea uppermost, all employees whose duties bring them in touch with Indian families must work in closest harmony for surrounding the expectant Indian mother with favorable health conditions before and after childbirth. The sanitation of the homes of such women should have special attention and no baby allowed to be born into an environment germinating disease, if prevention is available.

The simplest rules of motherhood applied under intelligent and friendly direction would save most of the Indian babies who annually fill untimely graves.

I want to send this safety, as far as possible, into every home of an Indian mother whether that home be a tepee, a tent, a log house with dirt floors or a more comfortable abode.

There should be a vigilant and unrelenting effort to impress upon parents the great importance of supplying food which will furnish proper nourishment for the growing child. There should be constant endeavor to educate parents to an understanding of the value of a sufficient supply of cow's or goat's milk, or condensed milk, pure water and suitable solid food, and too, the necessity of maintaining cleanliness of person, cooking utensils and other articles of domestic use.

It would be worth while, it would be great, if we could lift the Indian out of his uninformed condition and induce him to see that the natural and beautiful love he has for his children will not keep them alive and well and joyous unless supplemented by a rational use of food, clothing, fresh air and pure water!

If Government aid is necessary to bring health out of disease and squalor,

it should not be withheld, but good results if obtained will scarcely continue unless the Indian parents exchange indolence for industry and are awakened to the use and beauty of personal and environing cleanliness.

This campaign for better babies, for the rescue of a race, calls for redoubled energy and zeal throughout the Service, for it means personal work and tireless patience. It is a well-nigh stupendous task but will be a glorious one if we can make successful headway.

I believe that the high aspirations and missionary spirit generally prevailing among our field employees are a guaranty of substantial and lasting achievements and I hope and believe we shall have the quickened cooperation of all denominational agencies, religious missionaries and mission schools having special interest in the Indian's spiritual welfare and whose priceless labors, luminant with self-sacrifice and religious fervor, have done so much for the red man. We shall, I am sure, exert an irresistible union of effort.

The educational propaganda against disease must, of course, be steadily increased and strengthened. Our Indian schools, where so many of the rising generations are assembled, are well organized and should be a mighty instrumentality for health and higher ideals of life. In their education of girls I hope to see added emphasis given to such subjects as home nursing, child welfare and motherhood, the sanitation, arrangement and management of the home and that nothing reasonable shall be spared to fit every Indian girl for intelligent housekeeping and for attractive homemaking.

There is among the Indians a marked and tender affection for their children, but too often the wife, the mother, is regarded and treated as the burden bearer. I wish we might see this habit overcome, for it is distinctly barbaric. I want to see developed and prevalent in every Indian school from the least to the largest that modern and truly chivalrous spirit that recognizes and respects the sacredness of womanhood. I should like to have every Indian boy leave school with this lofty and just sentiment fused into his character, as the picture in the porcelain, because of the deep and exquisite power it will have to bless his future home with health and happiness.

While, therefore, this appeal aims primarily at the safety and health of the child and is intended to enforce the thought that the future of the Indian race may depend vitally upon what we shall be able to accomplish for its new generation, it is also a message of reenforcement to every utterance and every effort expressed or put forth within the Indian Service in behalf of the adult against tuberculosis, trachoma and every other disease; against the liquor curse and the use of any kind of enervating drug or dope. I look to the schools chiefly to safe-guard the boys and girls enrolled there against these deadly scourges and there must be no abatement but rather renewed and continuing energies in this direction.

In closing, I ask every employee to do his or her part in widening our work against disease until our Indian reservations become the home of healthy, happy, bright-eyed children with a fair start in life and our schools become impregnable defenses against every enemy to healthy and high-minded boys and girls.

CATO SELLS,
Commissioner.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

THE THEOLOGICAL SEMINARY IN EGYPT.

There are twenty-seven students in the Seminary preparing for the work of the Lord in the land of Egypt. Of these twenty-seven, sixteen are in the Seminary proper and eleven in the Bible School. The Seminary students are required to be graduates of Assiut College or some other similar institution before entering the Seminary. Students are admitted into the Bible School after having completed the Preparatory Course of Assiut College, while some of them may have taken a year or more in the College Course.

The students of the Seminary are prepared to be and are expected to become pastors of churches; students of the Bible School are not to be ordained but are to become helpers to pastors, doctors, missionaries; to be colporteurs, workers in villages and district workers in cities.

The Seminary Course consists of three years and the Bible School of two years. Four Seminary students and five of the Bible School are to complete their studies this coming May. As in all schools and in all countries, there are the three classes—the bright, the medium and the very ordinary student. Sometimes those who are not considered the *best students* do the *best work* when they have gone out into the field. This is only the second year for the Bible School, but so far it seems to be a success. Last summer during the vacation most of the Bible School students were employed and generally gave satisfaction.

The Seminary Faculty consists of: Dr. Waston, President and Professor of Theology. Dr. Giffen, Professor of Hermeneutics and Homiletics. Dr. Hunt, Professor of New Testament Literature and Pastoral Theology. Dr. Kruidenier, Professor of Hebrew. Dr. Zwemer, Professor of Islam. Dr. Alexander, Professor of Church History and Church Polity. Rev. McGill, Professor of Systematic Theology.

A good sized faculty for twenty-seven students, you will say, and it would be, if their work in the Seminary was all that is required of them. But as it is, each professor has all he ought to do of general mission work and the duties of the Seminary are largely in addition. It would doubtless be better for the Seminary if fewer men were connected with it and these few devote their whole time and thought to the work and interest of the Seminary.

Dr. Hunt as professor of Pastoral Theology was appointed to lead the students in practical evangelistic work in different parts of the city. In persuance of this arrangement they endeavored to develop a native church in a quarter of Cairo called Shoubra. This work has grown so that now they have a regular preacher of whose salary they pay the half.

On request of some people from a village near Cairo, for a preacher on Sabbath, a student is sent there regularly, the people paying for his traveling expenses and for his entertainment while there. Another student is sent to Kaliub to preach in the Orphanage and others preach regularly in different parts of the city according to appointment by the professors.

And thus the work goes on from year to year, and although the Seminary quarters are very cramped and crowded and altogether unfit for such an institution, yet the Lord has blessed the work and we have faith to believe that He will continue so to do. We have faith also to believe that in His own good time He will work upon the hearts of some of His prosperous servants to provide the means

to procure a new building large enough to accommolate the students and to provide sufficient class rooms. It is thought by many that the two greatest needs of our Mission at the present time are, new buildings for the Girls' Boarding School in Assiut and a new building for the Theological Seminary in Cairo.

MRS. J. R. ALEXANDER.

EGYPT FROM A MISSION GUEST'S POINT OF VIEW.

After living two years in Egypt I find it not only interesting but fascinating, and can understand why somebody has said, "One who drinks of the Nile, returns," but I may not be able to tell you why this Oriental country is so alluring.

I was told to jot down my first impressions, but as I failed to do so, I will try to recall some of them—the things that surprised me most and those of greatest interest.

On landing at Alexandria, I was surprised to see European life everywhere blended with the Oriental, and wondered how many centuries were represented in this city. One can truthfully say, Egypt is a land of contradictions: in Cairo, the capital city, we see contrasts everywhere, and in some respects this is very interesting and often amusing. We also see in Cairo a good example of the confusion of tongues descending from the building of the tower of Babel. We pass a young Englishman in the latest outfit and by his side an old Arab, the style of whose mantle was worn in the days of Abraham; or a European woman gorgeously attired in the height of fashion and her Egyptian sister swinging past in a black hibera and face veil, her vanity expressed only in jewelry, a heavy gold necklace, many bracelets, always earrings, and often anklets. One is never conspicuously dressed in Cairo whether in "silk, satin, calico, or rags."

There are many up-to-date department stores, even in the smaller cities, and everywhere you go, whether to the right or left, there are Oriental shops, not much larger than a kitchen table; some are very attractive and picturesque. The Walk-Over shoe store in Cairo is not unlike the one in Pittsburgh, but it forms somewhat of a contrast to the native slipper bazaar with its bright red and yellow leather; black is seldom seen there. Shoes are not an essential in Egypt—it is quite correct to go without.

Homes of the wealthy Egyptians stand side by side with huts built of mud brick. Any part of the city can be reached by very comfortable tram cars; we may be detained by an automobile fire engine, for a camel train, for there are some customs in Egypt unalterable.

The latest self-feeding machines are used for ginning cotton, yet most of the farmers are sowing, reaping, and threshing as they did before the pyramids were built. And this reminds me I must tell something of my first impression of the ancient Egyptian monuments that have a place among the "seven wonders of the world." I was fortunate enough to make my first visit to the pyramids and sphinx by moonlight. The pyramids are marvelous, although at first sight the Great Pyramid, Cheops, does not seem so massive. As we stand at the base or undertake to walk around it, it seems to grow larger every minute. I have never had enough courage to make the ascent; if it could be accomplished without the descent, I might try it, for I'm told by those who have been there that the view is wonderful.

But I was wonderfully fascinated with the Sphinx. This face of stone, although much mutilated, is very impressive. As one looks at this monument, standing here for thousands and thousands of years, he wonders how present-day Egypt compares with Egypt in those days.

I made this trip, again, to the Pyramids, during the inundation. We left the city in the late afternoon. We took a sail boat on this artificial lake and along the road at sunset we saw many pictures of shepherds with their flock.

My first view of the country was between Alexandria and Tanta in the late afternoon of an October day. From the car window I was fascinated by real moving pictures. The green fields were dotted with bright colored gillibias, the gleaners were bringing in the last of the

cotton, women, with water jugs on their heads, were coming down to the Nile, Bedouins on donkeys and camels were passing, and I saw for the first time the wine-skin of old—they are the same as the water carriers use today and are seen every day in Cairo.

But in all picturesque Egypt there is nothing so glorious to me as the splendor of the setting sun and the afterglow. In this country one longs to be an artist. I have failed to decide where I have seen the sun set most beautifully, whether from the desert, or from Cairo, or on the Nile. I remember one evening last September, in particular, I was in Ramleh for a few weeks, and from the sandy desert we could see the sun set through a large palm grove, across the Mediterranian; the sky was aglow with color and kept changing until the sun disappeared. And after the afterglow, a ship could be seen leaving the harbor; sail boats, on the water, looked like huge black birds, and along the brow of the hill the silhouttee of a Bedouin on a camel could be seen. In the foreground the soldiers had pitched their tents and were sitting about in groups, resting, after the heat of the day.

And another glory, like the glory of the sunset, are the faces of those I have seen who have been "born again," those who have heard the Word and hold it fast. Thousands are hearing the gospel every day; the people of Egypt are more willing and anxious to listen than ever before.

ORA BELL.

THE BIBLE SCHOOL AND CONFERENCE FOR BIBLE WOMEN.

The Annual Conference for Bible women met in Assiut, December 29-January 3. This is the fifth year of the Conference and each year the blessing derived from it seems to be greater. Each woman seemed to feel the great need of spiritual quickening in her life and the burden of her own responsibility.

The meetings were held in Pressley Memorial Institute. This building is well adapted to such gatherings. The women and missionaries slept in the dormitories and all were accommodated in the two dining rooms. There were many out-of-town Bible women in attendance, from Assiut, and missionaries. Of course, many others from the town attended all meetings except the early morning hour for prayer. A special car was secured in Cairo which brought all out-of-town guests.

Much of the success of the Conference was due to the ladies who had charge of the entertainment; Mrs. McClenahan, Mrs. Reed, Mrs. Bell, and others, spent much of their time in the School and saw that everything ran smoothly.

BIBLE WOMEN'S CONFERENCE.

The Conference motto, in large type, hung over the pulpit: "Jesus only—That in all things He might have the pre-eminence." This was the central theme of all the meetings and about it were grouped all the talks. The speakers carried out in a wonderful way the thought of Christ, His life, His triumph, and His present glory. The climax perhaps was Sabbath night when Rev. Abdulla so vividly portrayed the glory of our Lord. A special meeting was held that night, lasting until nearly midnight, for special prayer and confessions. It was in this meeting that many say they received their real blessing.

Early morning prayers were held from seven to eight. It was impressed upon the women that prayer should be made only upon the inspiration of the Holy Spirit. So that the request made and worship offered came from hearts deeply conscious of the Spirit's presence.

Another feature, which brought great blessing, was the two prayer-rooms. They were rooms set aside for prayer, one in Arabic, the other in English. At anytime, day or night, when anyone had a few minutes free she went there and prayed, either alone or with others, should they be present.

I wish you might see and know these Bible women. They have a surprising knowledge of the Bible, being able to quote large sections, and locate almost every passage quoted. Their need is a deepening of their spiritual lives, a fuller knowledge of Christ's power to save and change the lives of all those who come to Him. Is not this, indeed, the need of all who seek to serve Him? It is for this purpose the Conference is held. We ask that you will pray with us that God will bless the message of the Conference to us all, and that these women may be truly His representatives, so filled with His spirit that they may draw many souls into the Kingdom.

DAVIDA M. FINNEY.

COMMENCEMENT AT THE PRESSLEY MEMORIAL INSTITUTE, ASSIUT, EGYPT.

Another class has graduated from the Pressley Memorial Institute and seven more girls, having finished the course laid out for them, have gone back to their homes prepared, not only to be true home makers and leaders, but to be "ambassadors in behalf of Christ."

All year the class numbered eight, but unfortunately, one of the girls fell and broke her leg, and was unable to be in school for a whole term. She has now decided to take a full year's course and graduate with the next class.

One of the members of this class who comes from a converted Moslem family and who has been supported by the First Church, Allegheny, has accepted a position as teacher in our school in Monsourah. During the summer she did excellent work as a Bible woman. As for the other six girls, most of them will remain in their homes, and although not engaged in active service, we know, will be a power for good in their homes and villages.

The commencement exercises were held, as usual, in a big tent on the evening of December 23rd. Sixteen hundred invitations were issued and, needless to say, the place was packed, for the Pressley Memorial Institute Commencement is one of the great events of the year. Men and women, rich and poor, Christian and Mohammedan, gathered to enjoy the program prepared by our girls. Before the program began we wondered how that mob could ever be quiet enough to hear the speakers. But from the time the opening prayer was offered by the Rev. Scott Thompson, to the end of the farewell song by the graduates, the order and attention of the audience was remarkable.

As is the custom here, almost every class in both the Arabic and English Departments, was represented in the program. By that means, the people had an opportunity of knowing what is being done in the school. There were action songs and recitations, both in Arabic and English, by the little tots. The older girls took part in dialogues, recitations and songs, some in French,

some in English, and some in Arabic. Interspersed throughout the program were piano solos and duets.

One number on the program, "The Triumph of Peace" in which the older girls from the fifth year upward took part, was most enthusiastically received. It is an excellent translation of an article found in the September number of "Everyland." In it, Peace is represented as telling Humanity that War has been an unfaithful servant and deceitful, and to prove it, she has War bring on her children: Poverty, Famine, Ignorance, Sorrow, Pestilence, Ruin, etc. As the children of War appear, Peace meets her with her children: Wealth, Education, Joy, Science, and the Arts. Humanity then is convinced that Peace has spoken the truth, and has War and her children thrust from her sight forever.

After a few closing remarks by our Assiut pastor, Rev. Maowood, the girls received their diplomas. The program ended by the girls singing their farewell song.

The display of the sewing and fancy-work done by the girls was held on Friday afternoon. Plain sewing, such as dresses, aprons and other garments, as well as fancy work, were up for the inspection of all who wished to attend.

BESS LAING.

LETTER TO A BIBLE WOMAN.

By our beloved sister, the late Mrs. Pollock.

The most important thing in your teaching is *you yourself*. You know that your spirit is saved and the next step is sanctification, that is, salvation of your mind. *Will* that your mind will think the thoughts of God, Phil. 2:5. True, His thoughts are above our thoughts, but study His Word much till you know what He thinks about the lost, the rich, the poor, position, suffering, persecution, etc. When you will to think His thoughts, your justified spirit will flow through your sanctified mind and so transform your whole body, then will you be able to examine everything, 1 Cor. 2:15, that is, you can understand all things relating to your pupil. You can understand her ignorance of spiritual things, 1 Cor. 2:14. You can discern spirits and act accordingly—if dealing with dead spirits, pray for life for them then and there. Make your prayers definite and with unwavering faith ask God to save her. Then present Christ's sacrifice clearly. Romans 10:13-14.

But if the pupil mocks and shows signs of demon possession, Mark 16:17. Pray for her deliverance first, Matt. 17:21.

As to what to teach the pupil first, the Spirit must teach you, for no two can be dealt with in the very same way. If altogether unconscious of sin try to find out the biggest sin in their lives as Christ with the Samaritan woman, and with Christ's words and Christ's mind in you, deal with and try to make her conscious of sin. When she feels herself a sinner present the Saviour.

When she realizes she is lost such passages as the Prodigal Son and the Lost Sheep, Matt. 18:11, 12 can be used with effect. If she recognizes that she is dead, present Christ the Life. John 11, Luke 7:15. If she realizes lack of love (divine love as in I Cor. 13) teach reception of Christ as love, 1 John 4:7-12.

If she confesses lack of joy, peace, humility, urge her putting her sins on Christ and the reception of the Spirit, Luke 11:13.

We cannot have fruit of Spirit, Gal. 5:22, without the Spirit Himself. We cannot have the Spirit until Christ has taken our sins from us.

The more sins we recognize and confess the more we will love Him, Luke 7:47. If blind, John 9. If poor, last sentence Luke 7:22. Do not try to reform your pupil without conversion. It is useless. Matt. 12:43-45. Pray much definitely and intelligently for each pupil. Be not slothful in your business. Your faith will increase in accordance with your inward crucifixion.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

A WORD FROM YOUR ASSOCIATE EDITOR IN INDIA.

"There is nothing magical in the crossing of the seas that renders missionaries immune to the temptations, the weaknesses of character, the unbelief that deadens the life of the Church that sends them forth. The project of Missions might well seem hopeless, unless we believed in the spiritual resource of prayer. The neglect of prayer by the Church at Home means defeat at the front of the battle. 'We know not,' it has been truly said, 'when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood.' If he is to be victorious in his great adventure, he needs the prayers of the Church at Home." This is what Dr. John R. Mott thinks about it; and speaking further on the subject of prayer he says, "Look out for all possible information on the subject or persons you are praying for. As far as possible put yourself in their place and circumstances. Make your subject appeal vividly and powerfully to your consecrated imagination."

In these columns we have repeatedly urged the necessity for prayer on the behalf of us, your representatives on the foreign field, and for the work; and we believe that you can pray most effectively and intelligently by being well informed on the subject of our needs. Hence we are giving our very best attention to the business of keeping you informed on all subjects concerning the work and the workers in the pages of the Magazine. We know of no better way. We know that you *want* to know, and we know that we are doing our very best to give you the information "that will appeal vividly and powerfully to your consecrated imagination."

Now what we would urge on our faithful readers as a special and personal request is that *each one* pledge herself to secure at least one new subscriber to the Magazine. The Magazine is for *you*—a splendid Magazine, brimful of the material you want to set you on fire for Missions, edited by a staff of consecrated women with but one object in view—the spread of the Kingdom. Will you, dear reader, not do your part in helping to fulfil the purpose of the Magazine, namely, to bring the information about the Missions of our Church within the reach of *every member* of that Church? So we ask you to introduce us to your friends. We hope that every member of your missionary society is a subscriber, but we would like the Magazine to be in *every* home, not only in your missionary society, but in your congregation.

Here on the field we need your sympathy, we need your help, and above all we need your prayers—the prayers of *every member* of the United Presbyterian Church. But how will you pray unless you know about the work? And how can you know about the work without taking and reading the Magazine which tells about it? We need you and you need us—now when you have read this please send in the name of one new subscriber, with her dollar bill, to the Women's Missionary Magazine, Xenia, Ohio, and see what a hearty welcome she will be given.

LYALLPUR CAMP.

In one of our Christian communities, the people disappointed us recently by going over to the Roman Catholics, but the influence of the women in one home prevented the family from leaving our church. The mother and daughter-in-law said to their husbands, "Though heaven and earth pass away we will not leave the American Mission. We were Sweepers and worshipped the mud idol. We gave up idol worship and became Christians and now shall we go to the Catholic church to worship other kinds of idols?"

One of the other women there said, "I am not a Catholic at all, but I had to go with my husband."

Sometime ago another woman in the same village kept her husband from going to law. He had been severely and unjustly beaten by an Indian, a Government officer. Bent on revenge he was planning to bring suit against the of-

fender. His wife asked him, "Are you a Mohammedan, Hindu or Chuhra?" "Then who are you?" When he replied, "A Christian," she said, "Did Christ go to law when He was wrongfully treated? If you are a Christian, go and pray about it and let the matter drop." He took her advice.

We are often discouraged over the ignorance of the village Christian women and their lack of effort to obtain more knowledge of spiritual things, but such incidents as above encourage us to believe that they are not failing wholly to let their light shine.

LILLIAN A. MCCONNELL.

ZAFARWAL CAMP.

As we go from place to place our camp is ever the centre of interest. Just to sit and watch us would seem to be sufficient entertainment for the groups of men, women and children who gather at the tent. This in itself affords us a wonderful opportunity for witnessing to the love of Christ.

All our visitors are not welcome; not long since two thieves cut a slit in the side of the tent, entered quietly while everyone slept and carried off our box of food supplies, along with some other things. We found out that the God of Israel is still able to spread a table in the wilderness.

In one village near which we camped lives a man who two years ago was a sort of fakir; he wished to have nothing to do with Christianity, and was unwilling to have the missionaries even sit down in his house. A year ago he and his family were baptized. This year he was so happy to have us visit his home and so proud to recite all he had learned from the Word since our last visit. They seem to have a great deal of joy in their new faith. We notice, too, that such Christians, though from the despised Sweeper cast, have gained the respect of their Hindu and Mohammedan neighbors.

Many of our village Christian homes need still to be remembered in prayer. Numbers of little girls are kept from our schools that they may be "sold for gain."

N. A. HADLEY.

SARGODHA CAMP.

The people in one of our villages have had a great deal of trouble about their church services. Some of the non-Christians who live in the village have determined that the Christians shall not have a service, and every time they try to have one, it is broken up. Miss Warnock and I were there alone and went to the service though we anticipated trouble. There was none, though, and we had a very good meeting. Later the worker told us that the man who usually made the trouble said he was afraid to because we were women. He knew the English held women in such high esteem that he was afraid of the consequences if he troubled us, though he said he would not have hesitated if it had been only a man!

In another village one of the Christians determined to have us eat dinner at his house, and sent to the city for some food stuffs, and fire-crackers. Then he found out we were planning to move from his village the next day and there would be no chance to give us this dinner. He was so disappointed he became angry with us. We finally compromised on eating the dinner the next day at noon before we left, and letting him use the fireworks on someone else.

There is a very bad kind of fever around this year. In one village where we camped there was scarcely a house in which there was not one sick and some had four and five in each, so that there was no one to care for the sick. We are told that there is such a fever every six or seven years, and that is what is around this year, and that it would have been much worse had we had rain. So there is some compensation for having had practically no rain for a year and a half, for having everything dry as a chip, and the cattle dying from starvation.

One of our workers makes quite a point of giving in his teaching and wants us to do the same while we are teaching his circle of villages. It was quite the common thing for him to say as we were entering a village, "Now I want you to talk today on giving," or, "Please speak to these people on Malachi 3:8-10."

Whether it is his constant harping on the subject that makes a difference or not, I do not know, but his people give more than any others. One of his men is giving the tenth. I asked this man if he had become poor since he commenced to give the Lord the tenth. "Poor!" he said, "the Lord has been giving me more and more and I hope by His grace to be able to give much more this year."

A. L. CLELAND.

PASRUR NORTH CAMP.

The Sirdar of Siranwali, one of the most progressive and influential men of this district, has asked us to find a Christian governess for his children! He also prefers Christians for farmers for they are better workmen, more honest and dependable than the Mohammedans. He wishes to give out all his land to be farmed by Christians on a rental plan.

At Nonar we found an unusual situation for a back village. Two flourishing girls' schools, one for Mohammedans with about sixty-five in attendance, and another for Hindus with about thirty. Surely this indicates an awakening interest in educational matters!

In Ban Bajwen, Rev. Imam Din's wife is doing much for the women and girls. She has a daily class in which the little girls of the village, non-Christians as well as Christians, are being taught to read, sew and knit. It was inspiring to hear these little girls sing Psalm after Psalm and recite their Scripture verses, and to see their eager little faces so full of pride and hope. Mrs. Imam Din is an example of what an educated and consecrated pastor's wife may be to a hitherto most unpromising village. At Christmas time this woman and her husband planned a happy time for their people. Among the villagers themselves they raised Rs. 20, and had a treat and entertainment at which were gathered people from nine villages. All this was done without the knowledge of the missionaries, showing the initiative we are so anxious to see developed in our pastors and teachers.

THE PASRUR DISTRICT CAMP.

To show the other side of the work—the discouraging side—we will tell about the village of Mirali. There has been no pastor or teacher there to care for the poor people and they cannot read or study God's Word for themselves. We found the old idol, Baba Shah, rebuilt, and lamps burning on it as in the days before they became Christians. Oh, let us pray for these poor neglected people whose feeble light seems almost gone out!

In Sikani twenty families who had heretofore been unwilling to accept Christ decided to do so, and to expel from their village the old heathen faqir.

In Bulowali a quarrel which had caused hard feelings between two of the best families of Christians was settled, and each party made a public apology to the other and to the Christian community. A regular love feast was held next night when the friends, reunited, sat down to eat together.

MABEL CAMPBELL.

SANGLA HILL CAMP.

We are glad to say that we are having a very good season so far. We have found the work very interesting in every camp, and it is gratifying to see how many non-Christian women are eager to hear the message. The women do not seem to ask so many personal questions as they did formerly, but are more intent on listening to the Word. There are so many hungry ones everywhere that one longs for the time to come when the Indian Church will be able to care for her members, and the missionaries shall be set free to give our whole time to the unconverted.

BESSIE FLEMING.

SIALKOT CAMP.

One novelty in the work this year arises from the fact that in some way the people of even the most distant and jungly villages have heard that Miss Moore is going on furlough in a month or two, and genuine sorrow and real mourning from both Christians and heathen meet us everywhere. It emphasizes to us who are newer in this field, that the real thing that counts in India is "love, the bond of perfectness." We praise God for what such lives as hers and Mr. Ballantyne's, and Dr. Samuel Martin's have meant to Sialkot District.

One is glad to be able to report that many of our poor misguided Christians who went over to the Roman Catholics some years ago, have come back to us, and more are coming every day. They say, themselves, "Nobody ever comes to teach us any Bible, and we cannot understand the Latin prayers the Father says, and when we have to bury our dead we want the comfort of God's Word, we want our little children baptized, so we have come back." This is a comfort for it shows that poor and ignorant as they are, and in such dire need of the tangible things—rupees, garments, food—which the Father occasionally distributes, they yet realize that spiritual things are higher, and they are learning to prefer them.

An elder in the Pasrur Congregation with his wife and ten of his eleven children.

There have been a good many baptisms this year in every "circle." This is partly the result of the careful revision

of the registers of the Christian community that has been taking place during the past year, resulting in the discovery of some 1100 of unbaptized Christian children whom we had imagined were baptized! So these little ones, and in many cases the mothers, are being admitted into the Church family now, to be trained for His own, the embryo Church of the third and fourth generation of Christians.

Just a touch of personalities. We had one move in camp last month that made us long for the presence of those dear mistaken people at home who occasionally sigh, "How lovely it must be to camp for months every year, why I cannot afford even a *week* in the summer, and here our missionaries enjoy *months* of it each year." So we do—but sometimes the enjoyment is a bit fictitious, as on said move when we trudged wearily all day. The move was not long, but the tired oxen were so starved and weak that they had to have repeated and interminable rests, and finally the assistance of all the servants and the sahib to get to our camping place. They tried various expedients, such as taking turns in hitching four or six animals to one cart, hauling it a little way, then unhitching and repeating the process with the next cart. We finally arrived, worn and hungry, on a moonless night at ten p. m.! Putting up tents at night is not easy work, and the poor servants worked at it till long after midnight, while we made a light dinner from the remains in our tiffen baskets. We put the four children to bed under the stars in the clammy dews of an Indian winter night. Heavy colds and one rather severe illness resulted, but we were thankful for all we were saved from, for it might have been much worse and quite often is.

MAY MORGAN MCKELVEY.

NEWS ITEMS.

Gurdaspur. Miss C. E. Wilson has been down in bed with an attack of bronchitis for about two weeks. Some of the symptoms were alarming so she was brought in from camp, and Drs. White and W. Jongewaard came on from Sialkot and took Miss Wilson back with them to the Memorial Hospital. We were all very anxious about her for a time, but are glad to be able to report that she is recovering nicely. The Misses Wilson's furlough was due shortly, and it seemed best, after Miss Cynthia's illness, for them to go with the party this Spring instead of waiting till Fall. Accordingly their passages have been secured, and they will sail with the party by the Pacific route, leaving Calcutta for Hong Kong April 20th. We are thankful that Miss Wilson's life has been spared, and that she has good hopes of seeing her friends again. She has completed her forty years in the India Mission field, and is no longer as young or as strong as she once was.

The land for the Corbett Memorial Girls' School has been purchased. Six and one-half acres on the site selected by the committee have been bought, and the price weighed out and given over, and the deed has been registered.

Pasrur Girls' Industrial Home. Christmas, 1915, was a big day for the girls in the Home. Owing to circumstances Christmas was spread over several days, which only pleased the children more. Some kind friends at home sent us eighty dolls and some picture scrap books which delighted the children. A Junior Society sent the money for the treat, which was a very liberal one of candy, oranges, nuts, popcorn and sugar-cane. A dolls' hospital is the latest addition to the work in Pasrur!

Pasrur North. We are building three new school buildings, and hope to get one or two more built this winter. Our grants have also been increased again this year. At Sikhane we had one of the most inspiring after meetings on communion Sabbath that I have ever seen in India. The men were in earnest in holding a real house cleaning, all pledging to do away with the remaining evil customs, and agreeing to put the old faqir out of the village.

Jhelum. Our Jhelum people do not seem quite as amiable as usual this year. Yesterday a Sikh boy bought all my Gurmukhi books, except the one he stole, and walking along the street in front of

us tore them into little bits, tossing them into the air as he walked. There are some encouragements too. In the same village where the books were torn up we found a woman who had just been deserted by her husband. She said the only thing that gave her comfort in her trouble was recalling the words we had taught her and she was so glad we had come back to help her remember, and to teach her more.

Rawalpindi. I am sure our readers will remember Mrs. Baba Gurbakhsh Singh in "A Garland of Marigolds," and will be glad to hear of her again. Her husband, who is in the direct descent of the old Sikh rulers of the Punjab, is a leading man in the community. He has used his wealth and influence in recruiting for the army among his own people, and, because of his success has been honoured by the Government of India by having bestowed on him a Knighthood. Thus our friend, a simple Punjabi woman, and one strictly "behind the curtain," will henceforth be known as Lady Gurbakhsh Singh.

Gordon College. The Seventh Annual Literary Contest was held January 28th. One of the English judges, a man with considerable experience in India, said that they were the best performances he had ever heard from Indian students. The students were especially keen in debate. The music given between each group of performances was one of the features of the evening.

SOCIAL SERVICE WORK IN INDIA.

This new city of Lyallpur is unique in some ways, it is less than twenty years old, and the community is composed of the bolder spirits who were willing to break their old ties and launch out in this new country when it was opened up. We have few of the old problems of conservatism to combat, purdah, caste, etc., but in breaking away from the old things new barriers have sprung up. They are ambitious and progressive in a very worldly sense. Having in a measure cast off their old customs, the old methods of zenana work among the women do not satisfy them, they want social life, they want freedom. Social service work seemed feasible so we have attempted a practical demonstration of Christianity by organizing a Women's Club called The League of Help for Hindu, Mohammedan and Indian Christian ladies, our motto being "By Love Serve." The response has surprised us, the leading non-Christian ladies of the city have taken hold of the work with enthusiasm and have accomplished more than we would have believed possible. The times have largely decided the nature of the work, large gifts of money and material have been given to the war and most of our meetings have been occupied with the making of garments for the war box. An English lady Doctor is now giving us a very simple course in first aid. We also have a public lecture for ladies only once a month on religious or educational subjects. These lectures are very popular. Christmas gave the opportunity to present the subject of white gifts to the King through His needy ones, and several poor families were remembered with useful gifts by the League members. These friendships formed in social service work make a point of contact for missionary approach and many of these women are reading the Bible in their own homes. Many of their little girls, too, are attending the Mission Girls' School. In learning these lessons of unselfishness and service we trust that the true inspiration, the Inspirer, even Christ Himself, may appear to them.

In His love,

JEAN MORRISON.

DO NOT FAIL IN THE JUNIOR EXHIBIT AT THE MAY CONVENTION. MRS. MILLIKEN, JUNIOR SECRETARY, EXPECTS TO HAVE A CREDITABLE EXHIBIT. IT DEPENDS UPON THE JUNIORS! SEND TO XENIA, OHIO, NOT LATER THAN MAY 1st.

THE SPIRIT OF THE ELEANOR ASSOCIATION.

By Grace A. Coulter, Chicago, Ill.

MISS INA LAW ROBERTSON.

Ina Law Robertson was born in Buena Vista, Oregon, a little town of the grain-growing Northwest, where her father was a wheat merchant. When she and her sister were still very young, the family removed to the town of Albany, in the same state, where better schools were available; and from these schools the sisters went on to college, in a small Presbyterian institution, whence the younger came to the University of Chicago for work in the graduate schools in literature and in Church history. In Chicago Miss Robertson saw the difficult conditions under which women's work was then done, the danger and the loneliness to which wage-earners of her own sex were exposed, and her mind, intensely practical as well as intensely spiritual, conceived the plan of a club-home for young women. The Eleanor work, called *"Eleanor"* because that word means *"Light,"* and she believed in the light-giving power of the service she had to render, began on a very modest scale, but its growth has been steady. The first Club, of twenty-eight girls, in 1898, is now replaced by six clubs, of six hundred members, while the down-town Central Eleanor has more than twelve hundred on its rolls, and the Camp at Lake Geneva is thronged every summer. Nor is the membership list more than a small part of the tale. Every Eleanor girl will tell you that it is not the cheerful protected life which counts for the most to her, it is not the Sabbath reunions at Central Eleanor, with their music and their talks, it is not the classes, nor the lectures, nor the Saturday afternoon tramps in the open, it is "the Eleanor spirit." And if you press for a definition of that, you will hear Miss Robertson's name in the reply. For her mark is set upon the Association, the mark of a woman who lived not but to serve others, who cared not for life but as she might serve others, and who saw clearly that service to others means not giving them physical comfort or intellectual companionship, but kindling in them also the desire to serve. Other institutions give shelter to their members, she gave inspiration, and each girl who left an Eleanor club to return to her distant home or to found a new home carried with her a spark of that fire which burned at the core of the Association.

Such an ideal is not attained by rule and prescription, such inspiration is given only by those who possess it. Miss Robertson was so soundly practical that she made her clubs pay their own way; but in the same interview in which she examined minutely into a fellow-worker's financial report, and suggested economies, she would inquire as minutely after that fellow-worker's health and family, she would show warm personal remembrance of her fellow-worker's individual anxieties; she would concern herself for the welfare of every girl in the Club, and would invite to her home and talk with each one who was lonely or perplexed. Almost every Sabbath saw her at some one of the Clubs, conducting service; many week days saw her dining at one of the Clubs and listening to music by the girls afterwards. Every new girl was brought by her housemates to meet Miss Robertson; and no one met her without being instantly aware that her look and her greeting were not mechanical, that her interest was directly upon

you, and that she wished to know you. There are many people of great reputation and great service to the world of whom that cannot be said; but of the late Dr. Charles Richmond Henderson and of Miss Ina Law Robertson it was true that their gaze went directly to the real person behind the veil of the body. They were seekers of souls.

An enthusiasm like that was contagious. Every "worker" in the Association caught that passion of service. It has been said many times that Miss Robertson had the gift of the born administrator in that she knew how to choose her helpers. If a woman came into the work half-accidently, intending to give a few hours a week to it, she found herself, after one or two interviews with Miss Robertson, becoming more and more interested, more and more filled with belief in the future; and sooner or later she saw her duty clearly, and saw that the burden was a joy and an honor. That lesson Miss Robertson taught her.

But a life like that is not lived to the full three score years and ten. Such ardor of sympathy and such spending of one's self for others consume human strength. We had imagined that we should keep our president twenty years yet, a little grayer, a little less vigorous, with each year, but always warmly interested, always wisely counselling, always a tower of strength to which we could turn. And she is gone, in the fulness of her success and the prime of her years, and we remain.

We have memories, we tell ourselves. Each of us has her own personal bit, and we know that we may all be proud to have lived so close to a really great woman. We enumerate the qualities we admired; the energy, the indomitable perseverence, the clear business ability, which commanded the respect of every practical mind, the self-effacing modesty which winced at personal praise and glowed with satisfaction at every commendation of her fellow-workers and of her girls; the unswerving vision of the ideal sisterhood of American women leagued together for civic righteousness; the personal affection, the forgiving patience with the erring and the insufficient which shaped every stone of the structure on which she labored day and night; the intense love of Christ which fed her unfailing and inexhaustible charity, giving her strength to bear all things, believe all things, hope all things, and endure all things.

But while we remember, we must turn our eyes ahead. A work so nobly planned, so nobly pursued, must live on not only in the body with which she clothed it, but in the spirit which she breathed into it. Not in mourning her dead, nor even in remembering her living, have we her strength, but in taking up the light she carried and walking upon the road she has marked out. There shall we have still the comradship of her spirit.

O blessed peace of God! Eye hath not seen,
Ear hath not heard, this wondrous, holy thing!
More pure than air of morning bright in May,
More sweet than perfume of the lovely rose,
Or of the lily pure and white, fresh from His hand!

Our loved ones gone now know that peace in full.
We, too, may know its fullness; for our hearts
Through all the shining way to glory bright
Go softly with our best beloved to heaven!

EDITORIAL.

MISS INA LAW ROBERTSON.

An unusually sad experience has fallen to Miss Lillian M. Robertson, our Convention President. Miss Robertson was chosen at Spokane Convention to guide the affairs of the 1916 Convention in its preparation of program and also to preside in its sessions. She began early last Fall to obtain the best possible program for the 1916 Convention through correspondence with the women of the Church.

Spokane is a long distance from the headquarters of the Women's Board and Miss Robertson has been kept steadily at her duty. In the midst of the final closing of her large correspondence, on the eve of her anticipations of a journey of pleasure and profit, which included a visit in Chicago, enroute to Xenia Convention, with her sister Miss Ina Law Robertson, founder and builder of the notable work in Chicago, "The Eleanor Clubs," our President and her parents, Mr. and Mrs. Robertson of First United Presbyterian Church, Spokane, Washington, were hurriedly summoned to Chicago by the death of this noted woman.

It is not only the loss of the only sister and the sorrow the parents must share in this bereavement that has come to our President, it is also taking their part in the loss that has fallen upon a large and notable work, bereft of its inspiration, its builder, its spirit. Many know of Miss Ina Law Robertson in other channels of Christian activities. Only death could separate this life from a devoted service that remains as her monument of love to Christ. It is said too close application to the problems and needs of the working girls to whose affairs she had so largely given herself was chiefly responsible for her early death.

It is a sad privilege to do honor to this noble life, also to express our sympathy to the family bereft, as well as to remember our Convention President who must assume increased duties because of the sudden changes brought by this death.

All the women of the Church will be drawn closer to our Convention President as she approaches the responsible tasks incident to the Annual Convention. At our own request we have the privilege of giving a small tribute to the life and work of Miss Ina Law Robertson in this issue.

* * *

A few weeks remain for the Women's Missionary Societies to scatter "Mail Bag" Envelopes through the congregations and have in return many *new* subscriptions to the Women's Missionary Magazine to be reported at the May Convention.

The task of obtaining new subscribers should be shared by a large committee and if some enthusiasm is provided there will be a great reward enjoyed by all. The publishing of the Missionary Magazine is dependant upon the love and service of many women. No one person is more important than the woman who has the energy and the interest to look after the subscription list in her congregation. We wonder at the

great amount of work required to secure new subscriptions, why it is necessary to repeat the effort. It is the same task year after year and yet the work is unfinished. If our faithful Magazine agents are able to send at least FIVE NEW subscriptions from their congregations this year, we will be able to influence a large membership in behalf of our women's work in missions.

The enlarged Magazine has met with most gratifying success, in that we have been able to give more news every month and those contributing to its pages have had the freedom of space so necessary to the cause represented. When we think of the great work committed to our care and our special opportunities to do this work we can not urge too strongly the need of immediate and interested service from every one. If we are in earnest we must have an intelligent acquaintance with all our work all the time. The affairs of the Kingdom can not wait our time. The voluntary service for Christ has a large compensation. We are blest beyond measure. May we be a blessing while we have the opportunity.

How much the world would have lost if Ina Law Robertson had failed to use her gifts. We each one have our talents. May we begin to use them for Christ, if we have not begun before. We give the best we have when we do the best we can at any service. There will be no disappointment in the reports at Xenia Convention if we bring or send our best.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by Whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

The women of our Church will be sorry to know that death has taken a loved and congenial sister from Mrs. H. C. Campbell, our Foreign Secretary of the Women's Board. Mrs. John A. Shaw in whose home Mrs. Campbell has had a happy life for several years died March 18th. The tender sympathy of all the women of the Church is expressed to Mrs. Campbell through the columns of the Magazine.

* * *

Delegates, Life Members, Women's Board Members, and Visitors expecting to attend the Thirty-third Annual Convention at Xenia, Ohio, May 9-12, will note request of Local Committee in this issue.

* * *

Miss Lillian M. Robertson gave to the women of the Church when chosen President at Spokane for 1916 Convention the following message for the year: *Preparation, Prayer, Consecration.* How much all this has been needed during the months intervening, and how much more needed as we approach the Convention days in May!

* * *

APRIL DAYS.

By Eleanor C. Hull.

The pink of the peach-tree blossoms
Against the blue of the sky,
A single, fleecy, snow-white cloud
Drifting idly by,
The gold of the April sunshine,
The sweet of the April breeze,
The bluebird's note in yonder wood,
The droning of the bees,
The white of the tall magnolias,
The violets in the grass,
The dainty, bright-winged butterflies
That lightly flutter past,
The far hills' distant outline—
All tender blues and grays—
The April joy of the blossoming world,
And the charm of April days.

In this issue our readers will find the Outlined Program for the Annual Meeting of the Women's General Missionary Society. There has been some sad interruptions in the work of making the program. As it appears now it is incomplete, but in due time all arrangements necessary will be furnished. Miss Lillian Robertson of Spokane, Washington, our Convention President, with her parents, was hastily summoned to Chicago by the death of an only sister, Miss Ina Law Robertson. The large correspondence necessary to the completion of the Convention Program has been delayed because of the mail going to Spokane having to be remailed to Chicago.

Miss Robertson, with parents, will remain in Chicago to the date of the Xenia Convention, May 9-12. Any having correspondence with Miss Lillian Robertson will please note 6042 Kimbark Avenue, Chicago, Ill., as present address.

* * *

The Xenia Convention should be one of the most spiritual of all Conventions. That which is occuring in the world today ought to solemnize our thoughts and deepen our purposes for right thinking and devoted actions. May everyone come to the Convention with just one true purpose, namely, to know God's will and desire to do it. Then there will be no question about the successful influences going from the Convention.

* * *

"O Springtime sweet,
Over the hills come thy lovely feet.
The earth's white mantle is cast away,
She clothes herself all in green today;
And the little flowers that hid from the cold
Are springing anew from the warm, fresh mold."

* * *

The study of missions is the only possible way to keep in touch with world progress.

SPECIAL NOTICE TO DELEGATES AND OTHERS EXPECTING TO ATTEND CONVENTION IN MAY.

The Annual Convention of the Women's General Missionary Society will be held in Xenia, Ohio, May 9-12, 1916.

At this Thirty-third Convention a large attendance is expected. In view of this all delegates, life members, and missionaries intending to be present, are earnestly requested to forward name and address at an early date, not later than the twenty-fifth of April.

Address Mrs. Ben R. McClellan, 336 S. Detroit Street, Xenia, Ohio, Secretary of Local Committee.

Entertainment will be furnished over night and for breakfast. Dinner and supper will be served by the ladies of the Reformed Church.

All visitors who wish entertainment provided will also please notify the Secretary, and good accommodations will be found for them at reasonable rates.

Very respectfully,
LOCAL EXECUTIVE COM.,
Xenia, Ohio.

Miss Lillian M. Robertson, President of the Thirty-third Annual Convention to be held in Xenia, Ohio, May 9-12, address 6042 Kimbark Avenue, Chicago, Ill. Please notice change of address.

* * *

PRESIDENT'S MESSAGE TO THE DELEGATES.

You will find the outlined program for the Xenia Convention on other pages of this number of the Magazine. Did I say, the "Xenia Convention?" Important as is the part that Xenia has in this Convention, it is after all, *your* Convention. It is yours to "make or break."

The program is not all that we would have it. If it were possible, we would give more time to the missionaries, Home and Foreign; we would lengthen the reports of the work done during the

year; we would strengthen the hours on Methods. But the time is so short, that when the minimum period is given to reports, when we just crowd the minutes in anxious desire to have all that each department merits, the closing hour is here, and we must adjourn for another year. We hope that the Convention will fix the number of sessions at no fewer than ten for next year, and then increase the time as the work enlarges. It is not possible to serve the Cause fairly when rushing to get through in time for the delegates "to reach home before Sabbath."

The program is not all that we desire, but it will bear study even in its unfinished state. Note carefully the Quiet Hours. Five minutes have been added to each one, and if you read the topics carefully, you will see that Mrs. White is to lead us step by step to the threshold of larger service. She has based her preparation on the keynote, "Without Me * * * Nothing," and if we can get from this Convention the necessity of intimate dependence upon the Christ, we will do much.

Prepare for a new note in the Thank-Offering service, as it includes our Juniors and our Young Women in addition to the usual Thank-Offering Bearers. Here is a service that you may well take home to your Presbyterial, thence to be sent to the local society.

Have you discovered that the Women's Missionary Magazine has thirty minutes in which to receive the many new subscriptions that are in those little "Mail Bags?" If you are not certain of these subscriptions you had better go after your society at once.

It is a well-worn saying that we get from a meeting proportionately what we give to it. In other words, if we assemble at Xenia alert, interested, intelligent, eager to get every bit of the Convention, we will carry away with us enthusiasm and inspiration. It might be well for you to review your study textbook; to re-read your Magazines for three months at least; to give special attention to the organization of the Women's Board on the first inside cover; to glance again over the missionary directory. If you have not acted yet upon Mrs. Milliken's message in the March number, do so at once. Your Juniors, either in their own society, or in the Sabbath School, should share this opportunity.

Even physical conditions should be brought into subjection to the object of this Convention. We know Xenia will do her part in making the delegates comfortable, and will see that her guests are enabled to attend the sessions without hindrance. The church will be prepared for work; exhibits will be in place; literature will be spread before our eyes. It only remains for the delegates to cooperate with Xenia. How?

First—Be on time. The devotional service is an integral part of every session. The subjects are planned to reinforce the keynote. If our women come straggling in after the service has begun, it will be difficult to preserve the atmosphere of worship. This will react upon the leader, the delegate herself, and upon the succeeding session.

Second—Be quiet. The 1915 Convention was recorded in the minutes as "The Quiet Convention." There was absolute freedom from conversation at the doors, confusion in the vestibule, whispering at the rear of the room. Shall we not act so that Mrs. Logue may report another "Quiet Convention?"

Third—Be brief. Have something to say, and say it in the briefest way possible. Conserve the time given to discussion. Ordinarily speaking, it is unnecessary for a delegate to occupy the floor repeatedly, until her voice sends a tremor of protest through the delegate body.

Fourth—Adjust yourself to the work of each hour. Be worshipful during the opening fifteen minutes. Be prayerful during the Quiet Hour. Be businesslike during business sessions. Be practical during Methods. Be inquisitive during conferences. Be attentive to all the speakers.

Thus shall we accomplish our mission in this coming Convention to God's glory and the progress of Christ's Kingdom on earth.

LILLIAN M. ROBERTSON.

THIRTY-THIRD ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, TO BE HELD IN XENIA, OHIO, MAY 9-12, 1916.

CONVENTION KEYNOTE—"WITHOUT ME * * * NOTHING."

PROGRAM.

TUESDAY AFTERNOON.

4:00—Delegate Conference, Mrs. J. C. Alter.

TUESDAY EVENING.

Mrs. C. W. Comin, Presiding.

7:30—Devotional Service.
Greetings from Xenia.
Response from Delegates.
President's Address.
Anthem.
Announcement of Credential Committee.
Announcements.
Prayer and Benediction.
Social Hour.

WEDNESDAY MORNING.

8:45—Devotional Service.

9:00—Business.

ANNUAL REPORTS.

9:30—Recording Secretary, Mrs. John Crawford.

9:45—Statistical Secretary, Mrs. Maurice Trimble.

9:55—Treasurer, Mrs. J. B. Hill.

10:15—Secretary of Finance, Mrs. Ada Kerr Wilson.

10:25—Discussion of Reports.

10:35—Quiet Hour, Mrs. John P. White.
"Without Me * * * Nothing"
In the more abundant life.

ANNUAL REPORTS.

10:55—Home Secretary, Mrs. W. S. Cook.

11:15—Freedmen Secretary, Mrs. Samuel Yourd.

11:35—Thank-Offering Secretary, Mrs. Mary Clokey Porter.

12:00—Adjournment.

WEDNESDAY AFTERNOON.

Mrs. M. H. Copeland, Presiding.

1:30—Devotional Service.

ANNUAL REPORTS.

1:45—Field Secretary, Mrs. J. C. Alter.

2:05—Young Women's Secretary, Miss Ida B. Little.

2:20—Junior Secretary, Mrs. I. H. Milliken.

2:35—The Women's Association, Mrs. M. J. Steele.

2:55—Discussion of Reports.

3:05—Quiet Hour, Mrs. John P. White.
"Without Me * * * Nothing"
In the prayer life.

3:25—Relay Conferences.
Foreign Missions, Mrs. H. C. Campbell.
Home Missions, Mrs. W. S. Cook.
Indian, Mrs. Ada Kerr Wilson.
Parsonage, Mrs. J. D. Sands.
Freedmen, Mrs. Samuel Yourd.
Thank-Offering, Mrs. Mary Clokey Porter.
Temperance, Mrs. R. C. Morton.
Junior, Mrs. I. H. Milliken.
Young Women, Miss Ida B. Little.
Treasurer, Mrs. J. B. Hill.

5:00—Adjournment.

N. B.—The Thank-Offering Bearers, one from each Presbyterial, will meet with the Thank-Offering Secretary after adjournment.

WEDNESDAY EVENING.

Mrs. Mary Clokey Porter, Presiding.

7:30—Thank-Offering Service.
Voices of Thanksgiving.
Keynote: I will praise the name of God with a song, and will magnify Him with thanksgiving. Psalm 69:30.

1. Voices of the Congregation.
2. Voices of the Choir.
3. Voices of the Children.
4. Voices of the Young Women.
5. Voices of the Women.
6. Voices from Afar.

A Village Thank-Offering Service in India, conducted by Miss Kate Hill.

THURSDAY MORNING.

8:45—Devotional Service.

9:00—Business.

ANNUAL REPORTS.

10:00—Parsonage Secretary, Mrs. J. D. Sands.

10:10—Ministerial Relief, Mrs. Maurice Trimble.

10:15—Indian Secretary, Mrs. Ada Kerr Wilson.

10:30—Discussion of Reports.

10:40—Quiet Hour, Mrs. John P. White.
"Without Me * * * Nothing,"
In personal service.

ANNUAL REPORTS.

11:00—Literature Secretary, Miss Elizabeth Milligan.

11:10—Junior Magazine, Miss Carrie M. Reed.

11:20—Treasurer of Women's Magazine, Mrs. S. M. Kelso.

11:30—The Women's Magazine "Mail Bag Shower" of new subscriptions, Mrs. George Moore.

12:00—Adjournment.

THURSDAY AFTERNOON.

President of Entertaining Presbyterial Presiding.

1:30—Devotional Service.

ANNUAL REPORTS.

1:45—Temperance Secretary, Mrs. R. C. Morton.

2:00—Foreign Secretary, Mrs. H. C. Campbell.

2:30—Discussion of Reports.

2:40—Quiet Hour, Mrs. John P. White.
"Without Me * * * Nothing,"
In world evangelization.

3:00—Our Young Women.

1. Why Miss Blank does not join the Young Women's Society.
2. A Model Young Women's Society.
3. How secure more Young Women's Societies.

3:30—Methods—The Local Society.

1. How enlist the non-member.
2. How interest the non-active member.
3. How form and promote Prayer Circles.

4:00—Methods—Literature.

1. How to get the Missionary Magazine before the women, Mrs. George Moore.
2. What literature shall we choose, and how put it into the hands of the "unreached" woman, Miss Elizabeth Milligan.
3. Literature in the Missionary Society: How secure and how use. Mrs. F. W. Anderson, Spokane Presbyterial.

5:00—Adjournment.

THURSDAY EVENING.

"MISSIONARY NIGHT."

7:30—Devotional Service.

7:45—Music by African Students from Wilberforce University.

8:15—Messages from the Fields.

India.
Egypt.
Sudan.
Freedmen.
Mountaineer.
Italian.
Indian.
City.

FRIDAY MORNING.

8:45—Devotional Service.

9:00—Business.
Introducing New Officers.
Minutes, Etc.

12:00—Memorial Thoughts.
Quiet Hour, Mrs. John P. White.
"Without Me * * * Nothing,"
In the Surrendered Life.
Closing Word, Mrs. J. C. Alter.

12:30—Adjournment.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

IF!

If you and I—just you and I
Should laugh instead of worry:
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by and by
A good time might get started:
Then what a happy world 'twould be
For you and me—for you and me!

—Parker.

IF!

If you and I—yes! you and I
Should think instead of shrink:
If we should plan—just you and I—
To work and never shirk
To help the "canvass" near
Because we hold it dear:
Then what a happy time 'twill be
At Xenia—in May—for you and me.

—M. C. P.

A THANK-OFFERING MESSAGE.

To Presbyterial Officers.

How can you make your Thank-Offering Department a success?

1. Have the most enthusiastic, zealous, persistent, consecrated, generous woman as your Presbyterial Thank-Offering Secretary and *be not satisfied with any other.* See that a *change is made at once* if your present Secretary falls short of the requirements.

An officer who has not her whole heart in the cause she represents cannot succeed in inspiring others. Enthusiasm is contageous and to enthuse others a leader must be full of her special work. The Thank-Offering Department of our women's work is far too important, and too much of the work of the Women's General Missionary Society depends upon its success from year to year, for any Presbyterial to run any risk of decrease in its gifts, through having an indifferent, careless Thank-Offering Secretary.

2. See that a Secretary who proves a success is kept in office from year to year and do not allow the work to suffer, by having her given some other office.

Alas! About the time some of our Thank-Offering Secretaries have been instructed how to do their work, and through experience have become successful, they are by vote of the Presbyterial elected Presidents or perhaps Treasurers. And what is often the result? Inexperienced women are given their places and—the work for a time is hindered. It is not every good earnest Christian woman who has the taste or the ability or even the desire to make a successful Thank-Offering Secretary. Hence, Presbyterials should be "watchful unto prayer" in assigning this special work to the officer. (Please! Oh please! Be

careful in filling this very important office. Will you?)

3. See that your Presbyterial Thank-Offering Secretary is given a place on your program at each meeting—not only for her report but to conduct a conference or a discussion on methods bearing on her subject, or to give a message. To plan a program, as some Executive Committees have done and "shut out" even a brief message in reference to the Thank-Offering does much toward crippling the cause which always needs encouragement. To give valuable time on programs to outside objects (however good they be in themselves) *to the exclusion* of the Presbyterial's own work is *unwise*—to say the least.

4. See that the Thank-Offering Secretary is well supplied from the contingent fund with money to meet necessary expenses in carrying on her work. To secure a rich harvest good seed must be sown. Money expended by the Secretary visiting congregations and in mailing the Thank-Offering supplies *is good seed.* Remember, that "withholding" in such cases, will not "enrich" the Lord's treasury, but will always "impoverish" it.

5. The Presbyterial Recording (or Corresponding) Secretary should, after every annual meeting, promptly send the name and address of the Presbyterial Thank-Offering Secretary, to the General Secretary's *home* address (see Magazine) whether the name of the officer is changed or not.

Several grievous mistakes have been made in the past through failure to follow this rule. The General Secretary desires to know from year to year who her helpers are, and in case of a new worker coming into office, she sends a letter of "greetings" and of instructions. How can she do this, if she is not informed? "Bear ye one another's burdens and so fulfil the law of Christ."

A MESSAGE TO OFFICERS OF CONGREGATIONAL SOCIETIES.

How can you make the Thank-Offering work in your congregation a success?

1. Elect a live, interested, liberal woman as your Thank-Offering Secretary.

2. Appoint a committee of two from each society in your congregation—the President and one active member—to assist the Secretary.

3. Make no change in this committee and the Secretary unless the work demands it. Experience in the work adds success from year to year.

4. As soon as the Secretary is elected, have her name and address sent to your Presbyterial Thank-Offering Secretary. The success of the Presbyterial depends much upon the Secretary getting into close touch wil the congregational committees.

5. See that every communication from your Presbyterial or General Thank-Offering Secretary is given a prompt response. Christian courtesy demands this, as well as business claims. Indifference and neglect on the part of the congregational committees help to kill enthusiasm on the part of your leaders.

6. See that every women in your church is asked early in the year to become a contributor to your Thank-Offering fund and do not wait until just before your "Ingathering" in the Fall.

Annual offerings of gratitude do not bring the rich blessing to the giver that the giving of frequent offerings do. Then strive to have God bestow His richest blessings upon your members, through giving regularly and systematically.

7. Persevere in your effort to have the boxes used in every home, and do not give up till your efforts are crowned with success.

Have a list kept of persons who accept the boxes and have the contents sent for by your committee, if not brought in at the "Ingathering." One well known member of a society said, "When our Thank-Offering Committee did not care enough for the contents of

my box to call for it, I gave the money to another object."

8. Give the Thank-Offering subject at least a few moments on each monthly program, through song or prayer or fact or message on the blackboard as a subject of a few remarks, or individual testimonies as to special blessings and mercies received during the previous month. Repetition is a good antedote for forgetfulness. "Forget not all His benefits," saith the Psalmist.

9. Plan each year to have the program of your congregational "Ingathering" more interesting and instructive than the year previous and give a representative from each society—Senior, Young Women and Junior—some part in it.

10. Distribute literature on "Giving" freely all through the year.

11. See that the "blanks" for annual reports are carefully filled out and returned to the Presbyterial Thank-Offering Secretary *promptly* after your "Ingathering." This is a very important part of the work, as the Presbyterial and General Secretaries cannot give correct reports unless societies are faithful in their part.

12. See that the amount of your last offering be kept prominently before your society, during the year, and strive to be on the Honor Roll of the Women's General Missionary Society by doubling the sum for this year, 1916. This can be easily done by adding to your number of givers, through your members giving regularly into the Thank-Offering boxes, and by conscientiously observing a "week of self-denial" previous to the "Ingathering" in the Fall. The Junior Societies are entered on the Honor Roll when they give an average of $1.00 per member as their Thank-Offering.

13. Persevere in efforts to have our Women's Missionary Magazine read in every home. Four pages are filled each month with messages pertaining to the Thank-Offering work.

14. Begin, continue and end your work in prayer and *success will follow.*

"A HANDFUL OF BEADS."

Missionary information far too often resembles a handful of vari-colored brilliant beads, loosened from the string, which made of them when properly strung thereon a necklace which charmed the eye, and each bead, viewed in its rightful place, was seen with the surroundings which gave a due sense of its proportion and value.

Too often a series of thrilling incidents, amusing anecdotes, touching tales are the handful of beads for the missionary meeting: each is seen alone and interests for the moment, but is forgotten as the next is viewed.

To provide a stout string made of strands of knowledge so firmly twisted into a complete whole that it cannot be broken, and to place upon it in their proper relations interesting facts from all our mission fields is the aim of our *Women's Missionary Magazine.*

(Adapted from a leaflet).

In the almost twenty-nine years of the existence of the Magazine, it has striven, not so much to create and deepen an interest in some special field or special workers, but rather to strengthen the tendency toward systematic and continuous missionary study and effort.

Study will create interest, interest will prompt prayer, prayer will lead to giving of tithes and Thank-Offerings and all united will constitute effort that will call forth consecration.

Then what is needed by the women of the United Presbyterian Church today?

To *study — study — study!* Study what? The Missionary Review? World's Outlook? Mission Text-Books? Yes! Yes! Yes! But *above all study your own Missionary Magazine* so as to be well informed in regard to the special work of the Women's General Missionary Society for which God holds *you* partly responsible.

How any member of a Missionary Society can contribute to the work of the Society and *not* be interested enough in the work her money helps to support, to want to know what good is accomplished through it, is beyond the sober imagination of the writer.

Can any reader explain why such persons are not students of the *Women's Missionary Magazine?*

A PERSONAL QUESTION.

How can I help to make the present canvass for new subscriptions to our Women's Missionary Magazine a success in my own congregation?

Answer.

BY PRAYING—

For the Editor.
For the Treasurer.
For the present subscribers.
For the Magazine Agents.
For the canvassers.
For the indifferent.

BY READING—

What will enable you to talk intelligently of the contents of the Magazine to others.
The instructions for canvassing, and by doing your full part to carry them out.

BY GIVING—

Yourself to help push the canvass.
Words of encouragement to your Magazine Agent and fellow canvassers.
Words of recommendation of Magazine to non-subscribers.
Subscriptions from your own purse to send as gifts to friends.
Money to place copies where instruction in missions is needed.

BY LIVING—

What you learn from the columns of the Magazine.
An example to others.
Close to your Divine Helper day by day.

All these will make you strong to do your full part in bringing about rich results by May 1st, 1916.

"For we all can do more than we have done,
And not be a whit the worse."
We can pray, we can work and we can give,
And thus help fill the mission purse.

FEDERATION ITEMS.

By Mrs. Mary Clokey Porter.

The Federation of Women's Foreign Mission Boards, and the Conference heretofore known as the Triennial were merged into one organization at a joint meeting of delegates held in New York in January, 1916, at the close of the Foreign Mission Conference held at Garden City, L. I. The name of the new organization is the Federation of Woman's Boards of Foreign Missions of North America. Mrs. Helen Barrett Montgomery of Rochester, N. Y., was elected its first President, which action spells "success" from its beginning.

The official organ is the Federation Bulletin issued quarterly at twenty-five cents per year, by the Central Committee on the United Study of Foreign Missions at West Medford, Mass.

The interests represented by this new organization will be conducted by standing committees. The constitution adopted provides for an annual meeting, preferably in January, in or near New York City.

The Committee of Twenty-eight.

During the past two years a joint committee representing the Federation of Women's Boards of Foreign Missions, the Council of Women for Home Missions, the Foreign Missions Conference (men's) and the Home Missions Council (men's) have been trying to map out a policy for the harmonizing of missionary education in the local churches of the various denominations. This is known as the "Committee of Twenty-eight." Its powers are only advisory and it annually issues programs and text-books for mission study.

The 1916-17 Study Book.

In the January Bulletin of the Federation of Women's Boards of Foreign Missions the Central Committee on United Study announces the title of the new text-book, "World Missions and World Peace." It is written by Caroline Atwater Mason, author of Lux Christi—An Outline Study of India—the second book in the United Study Course, studied in 1903.

The subject is a most timely one, and the book should appeal to the men of

our nation as well as to the women of the missionary societies of the various denominations. It is well illustrated by sixteen fine half tone engravings, showing contrasts between Peace and War.

Chapters.

I. War and the Kingdom.
II. The Christian Conquest of Europe—East.
III. The Christian Conquest of Europe—West.
IV. The Protestant Epoch of Christian Conquest.
V. Heroism in the Christian Conquest.
VI. Peace and the Kingdom.

The above subjects give but a faint idea of the wonderful contents of the book. It has been wisely suggested that where a Missionary Union cannot procure a competent instructor for the entire text-book for a general study class—that it utilize six capable pastors in the community, and give to each one a chapter. In this way the classes could include the members of Sabbath Schools, especially the adults, and thus do much toward dispelling the ignorance on missions of the average Christian of today. Price of text-book, paper cover, 30 cents; cloth, 50 cents; postage, 7 cents. Order of Literature Secretary, Women's Board, 907 Publication Building, Ninth Street, Pittsburgh, Pa.

MAGAZINE QUESTION BOX OPENED.

Will the effort for the new subscriptions for the Missionary Magazine close with the May Convention?

By no means. But the Women's Board is anxious that every society put forth special effort before the Convention, in order that a large number of new subscriptions may be reported in some spectacular way that will serve to deepen the interest in missionary reading and inspire the workers to continue the canvass until the "goal" is reached.

Is it the plan to keep up the list of subscriptions from year to year?

Most assuredly. No permanent good can be done unless the careful reading of the Magazine be continued from year to year.

How can the list be successfully kept up?

By the Magazine Agent or Chairman of the Magazine Committee keeping a list of names and addresses of subscribers with dates when the subscriptions expire, and be prompt and faithful in securing renewals.

Remember! That "the Lord's business requireth haste" and it also should be conducted in the most correct and exact manner, by His servants.

SENIOR LIFE MEMBERS.

$25.00 Each.

1. Mrs. Florence Gibson, Albany, Oregon. By a friend, a member of the First U. P. Church, San Francisco, for more than thirty years.

2. Mrs. E. J. Dines Baxter, West Liberty, W. Va. In memory of her parents, Hugh and Isabell Dines, members of the Brownsville U. P. Congregation, Monroe Co., Ohio.

3. Mrs. Rachel Crawford, New York. A member of the 44th St. W. M. S.

4. Mrs. Emma Wilson, Butler, Pa. In memory of her husband.

5. Miss Mary S. Patton, Carnegie, Pa. By Mrs. Hance Scott.

6. Mrs. Ella Jordan, W. Seattle, Wash. By W. M. S. and Congregation of First U. P. Church, Seattle.

7. Mrs. D. O. Smith, Atlanta, Ga. By her husband.

8. Mrs. J. C. Masteller, Creston, Iowa. By her husband. "In memoriam."

9. Mrs. Robert C. Garvin, Beaver Falls, Pa., a member of the W. M. S., Beaver Falls.

10. Mrs. T. A. McPhilimy, Beaver Falls, Pa., a member of the W. M. S., Beaver Falls. In memory of her mother, Mrs. Joseph Warnock.

DO NOT FORGET THAT THE JUNIORS ARE TO HAVE AN EXHIBIT AT THE MAY CONVENTION. WRITE TO MRS. MILLIKEN, JUNIOR SECRETARY, FOR ANY NEEDED INFORMATION.

NAMES OF PRESBYTERIALS RECEIVING "MAIL BAGS" FOR THE "MAGAZINE SHOWER."

Albany, Allegheny, Argyle, Arkansas Valley, Beaver Valley, Big Spring, Boston,

Brookville, Butler, Caledonia, Cedar Rapids, Chartiers, Chicago, Cleveland,

College Springs, Colorado, Concordia, Conemaugh, Delaware, Des Moines, Detroit,

Frankfort, Garnett, Hudson, Idaho, Central Illinois, Southern Illinois, Indiana Northern,

Indiana, Iowa Northwest, Kansas City, Keokuk, Kiskiminetas, Lake, Le Claire,

Los Angeles, Mansfield, Mercer, Monmouth, Monongahela, Muskingum, New Jersey,

New York, First Ohio, Oklahoma, Omaha, Oregon, Pawnee, Philadelphia, Pittsburg (Kans.),

Puget Sound, Rock Island, San Francisco, Sidney, Spokane, Steubenville, Tennessee,

Texas, Uncompahgre, Vermont, Westmoreland, Wheeling, Wisconsin, Xenia.

IMPORTANT QUESTIONS

POINTED ARROWS.

Not to be in touch with the great missionary movements in the world, which are so rapidly changing the history of peoples and of nations, "is to miss the greatest cause for enthusiasm and optimism that can come to a Christian heart."

No one who has real heart interest in Christ's cause can afford to lose the information and inspiration found in the Women's Missionary Magazine, not only of news direct from our own home and foreign fields, but an outlook on the worldwide field.

No greater blessing could come to the women of the Church today, than to have their hearts "set on fire" for the extension of Christ's Kingdom until they would realize their personal responsibility as favored women living in a Christian land to give the gospel to the millions living without it.

How can their hearts be "set on fire" if they are satisfied with reading secular periodicals and not be led to study "the deep things of God" which He is waiting "to reveal to them through His Spirit," by the means of the sacred "pen of ready writers?"

KEEP IN MIND!

WHAT? The special canvass for new subscriptions for the Women's Missionary Magazine.

WHEN? Before the Annual Convention of the Women's General Missionary Society which will be held May 9-12 in Xenia, Ohio.

WHERE? All over the United Presbyterian Church.

BY WHOM? By enthusiastic, persevering committees, appointed by the missionary societies.

WHY? Because of the great need of missionary information the Magazine can give.

AIM: To have the Missionary Magazine read in every United Presbyterian home and to have intelligent intercessory prayers ascend day by day for the work of the Women's General Missionary Society which the Magazine represents.

GOAL: Not less than five *new* subscriptions (not renewals) from every small society in the Church and many more from the large societies.

MOTTO FOR CANVASSERS: "I can do all things through Christ Who strengtheneth me."

INCENTIVE: Paul's exhortation—"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

PERSONAL PRAYER: "Open thou mine eyes that I may behold wondrous things" wrought by Thee, O Lord, through Thy servants in the mission fields, and make me to know what Thou wouldst have me to do.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Edna Jean Giffen, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot
Miss Ruth M. Eddy, Cairo, Egypt
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETY.

Muskingum Presbyterial, Zanesville, Ohio, Y. W. M. S. President, Miss Eleanor Wiley, S. Zanesville, Ohio, R. F. D.

First Church, Topeka, Kans. Seven charter members. President, Miss Mary Owen, R. F. D. 2, Topeka, Kans. Secretary, Miss Mary Hall, 149 Grattin St., Topeka, Kans.

FOR OUR READERS.

Mention may be made elsewhere, but a repetition will serve to fix it more securely in the mind. Dr. Anna Boggs Watson, who has been one of our special representatives in Egypt, but who will be in this country a little while, will have for this year worthy substitutes in Miss Edna Jean Giffen and Miss Ruth Margaret Eddy, both of Cairo. We trust you will more generally and altogether as generously support this department of work, the Young Women's Special Fund.

YOUNG WOMEN, ATTENTION!

Read page 549 of the March Magazine and learn about what will fill one of "Uncle Sam's" mail bags. There are young women in every Presbyterial, if no Young Women's Societies. You can help fill sixty-four bags if you will so to do. Try!

ONE WAY TO SERVE.

There are many reasons why we serve others. It may be in exchange for dollars; or, to busy oneself that some trouble may be forgotten. Again, it may be a stepping-stone to coveted power; or, perhaps the mere work itself appeals to the person. Another class performs the task with the thought of helping somebody. The matter of gain, whether financial, social or mental, does not enter into the purpose. Self is not considered. The service is one of unselfishness.

Someone has said that "Unselfishness is the oil of life's machinery without which the steam is of little use." In each case previously cited, the labor was performed, but the final result was different. The last one merited an eternal "well done." It was the Master's way while on earth. That we were like Him! How smoothly would all Christians work together; how quietly would our duties be accomplished, yet how efficiently!

Nothing jars so on refined sensibilities as the little frictions that come from selfishness. If a mere profession of Christianity could remove all traces of this ugly malady, what a happy world this would be! It is a sad, but a well-known fact that one of the last things we give up is self and its train of followers. Because of the seriousness of the case, it is well for numbers of Young Women's Societies to search their lives and see if this kind of evil dwells therein.

One cannot help but wonder how any Christian young woman can remain indifferent to the cause nearest the Master's heart and will persistently refuse to be allied with the missionary organization. She can offer no reason for her refusal. There can be only one explanation—self first.

We are also filled with consternation when any member of a society deliberately and without cause refuses to take her part, whether as to program, office holding or finances. Only one explanation, she is selfish. The same might be said of one who absents herself to escape duty. Shirkers are selfish.

One very grave charge is often made—that but few will take part in audible prayer. It cannot be the fear of God that keeps us tongue-tied. He knows the very thoughts of our hearts. It is fear of what others may say, a selfish thought.

Why are some societies lacking in force? Why are the graduate Junior girls "turned out in the cold," as it were, so far as further missionary training is concerned? Why are some Young Women's Societies receiving few recruits from the younger girls? Why is there ever any unrest in a Christian organization? Self has been unsheathed or has never been restrained.

If we are really unselfish, others will soon know it. No need for us to publish it abroad. Such a life will act on life as oil on troubled waters. Let us measure ourselves and see where we are to be catalogued; whether under just "steam" or "oil" as well.

IDA B. LITTLE.

THE SERVICE OF LOVE.

It is, perhaps, through our social settlement work, that we find our greatest opportunity to serve our Master. It is there, in the poor little hovels called homes, scarcely living, simply existing, in filth, the result of the lack of sanitary equipment in their homes, many are in poverty, often in crime. It is there that we find "the least of these my little ones," and it is in seeking them out and ministering unto them that we are also ministering unto Him. Today we hear much of the work that our larger cities are doing for their poor and needy, and in each current number of our popular magazines we read of the progress of social settlement ideas. There are various ways and means by which Christian people are striving to better the conditions of their less fortunate brothers and sisters. But it is not through the *hearing* or *reading* of these good works that we receive our blessing. It is simply through the personal touch and heart's love for such service that we truly experience the blessed joy of ministering unto our Lord and Master. And it is such a difficult task, this touching of hands with the least of God's own. So many times the lives are dark and burdened so that the doors and windows of their poor hearts are closed; yes, even locked and bolted to all who would enter bringing sunshine and cheer and the joyous gift of God's love. In such a case, entrance seems almost impossible. With "Love as the Key" we find that sometimes quickly, sometimes hesitatingly, doubtingly, the doors of even the most securely closed hearts swing open.

Through just the little common places of life, the little acts of kindness, the simple words of life and love and cheer, the sympathizing tear and the understanding smile, hope is revived. In fact, the just giving of our own selves to their way of living, entering into their very lives—in just this way, holding the Love Key in our hands, we can make our way into the meanest of homes and most desolate of lives. Out of the chaos of wrecked lives and loves and faiths we can build up an altar that will reach heaven's own door. Finally each darkened corner shall be filled with the sunshine of God's love.

Most often the only effectual way of entrance is through the little ones. These babies have come into a world so loveless, so lacking in joys even for the little ones, that our hearts go out to them instinctively. And the many, many ways we can minister to them! With the coming of the Spring, the birds and their songs, the flowers and their sweetness, come new hopes and new aspirations. Cannot we let the sweetness of God's love to us blossom forth anew in our

hearts and lives and shed it abundantly over some of God's own little ones? Cannot we make room in our hearts for one more? Can we not share our vacations with some of the little shut-ins and shut-aways, and bring to them a joy they have never in their wildest dreams dared imagine? There will be many tired, worn-out mothers this long Summer; there will be hot, thirsty, parched baby lips—yes, ragged, bare-foot, play-hungry boys and girls, too. Cannot we share with them our country homes and our automobiles? Perhaps, you can afford nothing fine; we might share our ice books and milk tickets. Probably we can give just ourselves, our love, our thought. In such simple ministrations to the poor and neglected and sad we might find our greatest, richest joy, for "inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me."

CORA MCKOWN,
Rock Island Missionary Society.

NOTE:—Miss McKown is "practicing what she preaches." She is caring for a little waif such as she has described.

CONCENTRATION.

The power of concentration is the faculty of throwing ourselves with undivided power upon the immediate work in hand. The great want of the day is concentration. Instead of acquiring that which we can digest and retain, our education is undertaken as if our lives were endless, and our power of attention and recollection inexhaustible. So are we in lines of endeavor. To accomplish anything one must have an object; one dominating, all pervading purpose.

Mental activity is most effective when it is limited to a narrow range of application. This applies to Christian work as well. Concentration of effort in Christian service is very essential. We sometimes bend our energies in so many directions that little force is given to any one thing. "This one thing I do" would be a good motto for any individual or organization. Not that we would favor any one field or station, but rather we would do well the work in hand, not seeking out some new thing to interest us all the time. We no doubt hinder the coming of the unsaved to Christ because our efforts for their salvation are so scattered, so indefinite. We should measure our success, not by our ability to tell wonderful things, but by our power to bring the truth home convincingly, to concentrate, to transform the life and conduct of those in our care.

That knowledge is of most worth which leads us closest to our Master, that work most commendable which restores to mankind who was created in the image of God the lost likeness. Our thought while here should always have this focus—God's will. If it is left out of account, all our concentration will be of no avail.

NETTIE A. CUTHBERTSON.
Jeannette C. Alter Y. W. Society,
Pittsburg, Kans.

THE POSSIBILITIES OF A LITTLE PUSH.

Does anyone know of any branch of church work harder to keep going than a Young Women's Missionary Society? any place where the possibilities of a little push are greater? From the very nature of the case, those, who constitute a Young Women's Society, are ones who have duties which either take them from home, or keep them at home. And how much push needs to be the dower of the three or four members upon whom the burden of the meetings fall. Not that the other members are not interested, but their duties make a regular attendance impossible. And so, unless those, whose duties are not so exacting, are filled with vim and enthusiasm, Young Women's Societies are very apt to lag or disappear entirely.

It is so easy for individual members to grow weary in the Christian service. One needs to get a vision of the great educational work as well as the spiritual uplift, which one receives from such an organization, in order to have the inspiration that makes the work interesting.

In many of our churches the Young Women's work has never received any attention, probably because the Presbyterial or local society of the women has not had a vision of what may be

accomplished through such a movement. Of course it takes effort and time to launch most new work, but we believe it pays. We never see any business succeed unless time and effort are expended on it. And yet are we not apt to act as though we expected the work of the Kingdom to succeed without any extra service from us? We need to add a good deal of push to our work for the Kingdom in order to escape the remark made to the church of the Laodiceans. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou are luke warm and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:15-16.

GRACE KEETON,
North Bend, Nebr.

"OPPORTUNITIES WHERE YOU ARE."

I have chosen to apply this topic to our Y. W. Society as a unit and individually. There are certainly opportunities enough to increase our efficiency, if we but take advantage of them.

It seems to me a good time to "take stock" is as we begin our new year this month. We have about thirty working members in a society organized some seventeen years ago. Several of our most active workers have been so during its entire existence. We have a few members not so active.

My observance covers about fifteen years and I believe that our success has come from the cheerful giving of personal service and money to back up the countless prayers offered in our behalf; effectual prayer—a firm basis to build upon; also good practical Christianity. "God helps those who help themselves."

Although we have a good record, still there is always room for improvement in any society. A society to grow must increase in some way.

Let us hope to try for a few more *active* workers, a little more interest in mission needs, a little more giving.

Take attendance for mission study. Personally, I would never put my name on a roll, if I could not see my way clear to regular attendance. That is only fair. Regular attendance will insure regular giving. Get interested in a worthy need and the giving toward it will naturally follow.

The only way that I know to keep the attendance up, is to make the meetings so interesting the members will not stay away. This is not always so easy. Some of the subjects assigned are deadly dull at first glance, but you have to dig around till you find where you can leave out, find essentials, then be brief and tell it in your own way. Some will not join because they think they can not lead meetings and others because they can not give as much as the most, etc. Any society finds all sorts of excuses offered.

There are "diversities of gifts," but none are without any. "Every man hath his proper gift of God, one after this manner and another after that." The old, old parable of the talents, how it suits modern affairs! When the opportunity presents itself, however, let us not hide even "one talent" so deeply that no one on earth can find it. Remember "the little ray, s h i n i n g steadily."

Let us encourage spontaneous giving—little or much. That is the only kind that does the giver any good. I know much of ours has come through sacrifice in different ways. We have a wholesome respect for pennies. Three weeks ago we gave a penny social and took in $20.50. Pennies have a wonderful way of growing into dollars, just like the little things done to help in mission work. "Constant dropping wears away the stone." The most we can do is little compared to the lives given in action in the mission fields.

Our greatest opportunity aside from regular mission work, is our chance to keep up the interest of our young members. We make the natural bridge from the Juniors to the Senior Missionary Society. Let us hope we can always make the most of it.

Don't forget that opportunity does not always present itself. Many times we have to seek it, but "where there is a will, there is a way." Life is just, but exact. We get out of life just what we

put in. The reason is obvious, the law of cause and effect. Ofttimes we cheat ourselves, but do not blame it on life. The profitable life is one of service. The reward is not for doing it, but in doing it. When we do things with unselfish motives, we cleanse our souls just that much. If we have active consciences we are never satisfied with ourselves.

Our good record as a society has come to a great extent from the peculiar efficiency of its individual members; also, we usually work in accord. Dissensions soon work havoc. Take even thirty members working together and things are bound to happen.

After all, whether it is our portion to do little things or big things must it not all look puny in the sight of God in comparison to what He has a right to expect of us? It is well for us that God does not expect the impossible. He just expects us to do what we can, but I repeat, "He expects us to do what we can."

(Mrs.) Bertha Mitchell Cramer.
Oxford, Ohio.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

Miss Margaret McDill, matron of McDill Hall, Knoxville, Tenn., and Miss Anna Weir, sewing teacher, at Knoxville, have been compelled by ill-health to give up their work for the rest of the year. Both have given years of faithful service and are missed as only such devoted workers can be missed; and, God willing, we trust it is only for a little while until they are in their accustomed places again.

Monongahela Presbyterial is responsible for the salary of Superintendent Dumas of the Alabama farm, and the Juniors of this Presbyterial have made his little daughter a Junior Life Member.

Some time ago we noted that seventeen bed spreads had been donated by a friend in Detroit Presbyterial for the beds in Yourd Hall at Prairie, Ala. We have recently learned that this gift comes from a young woman, Miss Emma Morrow, and that it represents devotion to a purpose, for she purposed in her heart to do this thing and earned the money wherewith to accomplish her purpose. May the beds with their dainty covering of white, speak to the sister in Christ, of the love that is first pure, of the life which can be made white as the fluffy cotton by the blood of Jesus Christ, may they speak of one who is serving that Christ in loving ministry to others, and, girls in Yourd Hall, will you not all try to live up to these white spreads? We believe you will. The Thank-Offering from Prairie Missionary Societies is $25.06.

Mrs. John S. Robb of the Carnegie Society has given four nice pictures in response to the request from the sitting room of Vincent Hall, Camden.

The Aid Society of First Allegheny is making one of those stylish domestic carpets for the nurses' room at Jubilee Hospital Annex. If someone will keep in mind the books—good, readable books for boys and girls for Riceville, Tenn., we will be glad to hear from you.

Before this is in print the accounts for another year will have been closed. We wonder if we have all done our full duty to our Freedmen's Missions this year. Have we studied the needs of the work; have we looked up the investment already made and noted the returns that are coming in? If you would see "Home Missions in Action," visit our Freedmen's Schools, and don't stop when you have "done" Knoxville College. Go South; get into the rural communities, and then come back to Knoxville and note the conditions, and then honestly face the question: Have we done our full duty to our Freedmen's Missions this year?

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1915-16.

THE KING'S HIGHWAY. Price, cloth, 57 cents; paper, 35 cents, postpaid.
HOW TO USE "The King's Highway." Price, 10 cents.
HOME MISSIONS IN ACTION. Price, cloth, 57 cents; paper, 35 cents, postpaid.
TEXT-BOOK SUPPLEMENT for "Home Missions in Action." Price, 5 cents.
AROUND THE WORLD WITH JACK AND JANET. Price, 30 cents, postpaid.
GUIDE BOOK for "Jack and Janet." Price, 5 cents.
ALL ALONG THE TRAIL. Price, 30 cents, postpaid.
MANUAL FOR LEADERS of "All Along the Trail." Price, 10 cents.
OUTLINE MAPS with points marked where the travellers stopped. 17 cents, postpaid.
JACK AND JANET BUTTONS. 6 cents each, postpaid.
STEAMER TRUNK MITE BOXES. 2 cents each, 20 cents per dozen.
A SET OF POST CARDS, illustrating the text-books, "The King's Highway" and "Around the World With Jack and Janet." 25 cents for the set of twenty-four.
PRAYER CYCLE. Price, 10 cents each; $1.00 per dozen.
FIRST FRUITS FROM FRENCHBURG. Price, 10 cents each.
MASTER BUILDER ON THE NILE. Price, $1.50, postpaid.

N. B.—We are not advertising "Pilgrim's Progress Along the King's Highway" this month as our supply is exhausted.

From the following list select helps for the April program:

	Each
The Chinese Woman Against the American Woman	$ .02
A Chinese Helen Keller	.02
Ancestor Worship in China	.01
Home Life in China	.03
Motherhood in Heathen Lands	.02
Joint Heirs	.01
Intercessory Foreign Missionaries	.03
Medical Missionaries and Their Work	.01
The Needs of the Heathen World	.02
Condition of Women Under False Religions	.03
Woman Under Ethnic Religions	.05
Why I Believe in Foreign Missions	.02
A Century of Progress in Missions	.01

Use the following helps for the May study class:

	Each
Concrete Christianity in Korea	$ .03
Seventy-fifth Anniversary Series, Korea	.02
A Wide Awake Station in Land of Chosen	.02
Home Life in Korea	.02

In the early days of our mission in Egypt an interesting religious movement took place in the Girls' School in Cairo. Attending the school at this time was a young girl, Bamba by name, whose religious life was quickened and inspired as a result of this movement.

The story of this young girl's life and her romantic marriage to a Prince of India is beautifully told by Mrs. Andrew Watson, wife of our senior missionary in Egypt, Rev. Andrew Watson, D. D. The booklet containing the story of this most interesting romance will be for sale at the May Convention in Xenia, Ohio. Come prepared to take one home with you.

Remember that *The Women's Missionary Magazine* furnishes the most up-to-date articles for the preparation of your mission study program. Push the canvass for its wider circulation.

It is time for those who are to attend the Xenia Convention to order the "W. G. M. S." pin. Everyone who attends the Convention should wear one. They are made of sterling silver and blue enamel. Price, 35 cents, postpaid.

When ordering the "W. G. M. S." pin, order, also, the "Coronation Pin." This pin has been adopted by the Council of Women for Home Missions and the General Advisory Commission of Women for Foreign Missions, to be worn by all members of missionary societies. The pins are made of composition and enamel, and are 35 cents each.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

JUNIOR WORKERS, ATTENTION! 25th ANNIVERSARY YEAR!

When begin? Now. April 1st, 1916.

What? Work.

How? With all your might.

Why? "Go and tell others!"

Time limit? Twelve short months.

Aim? 25,000 Members? Yes; but more — A Junior Society in every Church!

April 1st, 1916, marks the beginning of the twenty-fifth year of organized Junior work, March 31st, 1917, the close.

A year! What will it mean to us, to our Junior work, to the future lives of the children of the church for whom we are responsible?

Twelve short months! Twelve clean pages on which to complete the story of a quarter of a century!

Twelve times the page will be turned, on which we will write, with an indelible pen, the history of this year, of work accomplished. Will the writing be worth while? Will it be "for His glory," worthy of the cause in which we are enlisted? It is for us to choose.

"Not failure, but *low aim* is crime" is a familiar quotation, but oh, what it will mean to us in our Junior Work if we hold before us constantly throughout this year, the highest aim in the work for which we are organized—to prepare the children of our church for active Christian service; to lead them to Christ; to instruct them in the needs of mission work and their personal responsibility to it; and through prayer, study, work and gifts to do their part toward sending the Gospel story to the ends of the earth. To best accomplish our aim, we should have an organized Junior Society in every Church, so that our little people will have a chance of missionary training.

Let us concentrate our forces for this year, so that we will turn this great wheel, which started to revolve at Philadelphia in 1892, with such rapidity that its revolutions will be felt all around our globe.

Let us Pray while we Plan!
Let us Pray while we Work!
Let us Pray while we Push!

THREE SUGGESTIONS FROM A PRESBYTERIAL JUNIOR SECRETARY.

In congregations where no Junior Society exists, I have urged three things:

1st. That the Junior Magazine be placed in the homes where there are children.

2nd. That missionary instruction be given by object lessons, etc., in the Junior classes in the Sabbath School.

3rd. That the children be given a part in the Thank-Offering.

Also urge, that a Committee from the Women's Missionary Society look after these things and keep working toward a Junior organization.

—M. G.

Any other good suggestions gladly received.

WANTED!

DOLLS! DOLLS! DOLLS! AND MORE DOLLS FOR THE EXHIBIT AT THE XENIA CONVENTION. WHO WILL HELP MAKE THE CHILDREN HAPPY? ALL HAND-WORK TO BE GIVEN TO THE CHILDREN IN OUR MISSION FIELDS.

THE UNITED ... MISSION LIBRARY
475 Riverside ... 27, N. Y.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

The snow has been unusually heavy in Oregon this winter. Mr. Matthews of Simnasho, writes he went to see an old couple recently who are in very straightened circumstances and took some provisions for their use. It was all he could do to get through the drifts on horseback, and in some places he had to get off and break a way ahead of the horse.

Over on the plain about three miles from the mission, six horses lying dead in the shelter of a juniper tree may be seen. They had sought shelter there and perished in their tracks. On account of the severe weather, the attendance at the services has been below the average, and yet, some of the people come at a great sacrifice to personal comfort. One Indian walked eight miles to attend service, going to the knees in snow every step he took; another came five miles under similar conditions. *I wonder how many white people would attend church under these circumstances?*

From Warm Springs we get the same account of weather condition, also that the size of the congregation has been less on this account. Mrs. Jackson says there has been considerable sickness and several deaths recently. We have had so little sunshine since Christmas; it is cloudy all the time.

One of our faithful old men, who has been loyal and true to the church is very ill and will soon be summoned by the death angel. He has come from his own home to the home of his son, who is a Shaker. Our missionaries went to hold a meeting, and the Shakers had taken the stove out of the room, had candles lit all around and quilts over the windows to keep the evil spirits out. The Shakers remained while the meeting was held. Imagine yourself shut in a room an hour or two with twenty Indians and not a breath of fresh air.

I visited an old Indian woman recently who was ill in bed; took her a roll of quilt pieces and laid them beside her. In a little while she sat up and opened the roll and patted each piece so lovingly. I wish the donors of the gifts and pieces could have some of the pleasure I have in their distribution. In the box which came from East Brook, Pa., were some nice valentines which were much appreciated by the Sabbath School class of girls, entertained recently in the Mission by Mr. and Mrs. Jackson. There are so many nice gifts in all the boxes and barrels received, which space forbids us to mention.

At Tama the request for some inside papering and painting was granted. Mrs. Smith writes, I love the Indians and the work so well, that I want the house to be fresh and clean, as it is a good object lesson for them. These repairs will cost almost $100, and when our societies are making their distributions as the year closes, may we not have a proportion for our department?

The Indians at Tama are commencing to respond to our ministrations. Some are uniting with the church; five have been added to the church roll during February. The average attendance at Sabbath School was thirty-seven.

Pray for the success of this work and do not forget our three laborers in this department. There are many discouragements, and your prayers will help to lighten the disappointments.

SEE EXHIBIT MADE BY THE JUNIORS!

DOLLS, SCRAP BOOKS, SEWING BOXES, APRONS, BOATS, QUILTS, AND MANY OTHER USEFUL ARTICLES SHOULD BE SENT TO XENIA CONVENTION. EVERY JUNIOR SOCIETY GET BUSY AND MAKE AN ARTICLE FOR THE EXHIBIT.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

Miss Roe Williams whom you will remember was sent home from Assiut, Egypt, on account of sciatic rheumatism has been spending the year with her parents in California. In January she had planned to visit every missionary society in the Presbyterial, but took ill while in San Jose. Rev. Mr. and Mrs. Sharp in charge of our work in that city at once took her to the hospital where an operation for appendicitis with other complications was successfully performed. It is now hoped that the cause of the rheumatism has been discovered and eliminated and in a comparatively short time she will be in good condition of health with the prospect of returning to Egypt in September. Pray that the Lord may restore her to health and to the work she loves so well and where she is so badly needed.

A letter from Miss Whiteside conveys the sad intelligence that her father has had another stroke and is in a very serious condition. Pray that all touched by this affiction may have strength given for the day's burden.

Miss Kate Hill of India is hard at work taking a post-graduate course in the University of Chicago which she is enjoying to the limit as she says her health is perfect.

Letters dated February 5th and February 10th from Emma Dean Anderson. The first is written as they were nearing Manila and the second reporting their arrival at Hong Kong. Our party of three have had some very interesting experiences. I think I will quote part of the letter from Manila:

"We are within about four hours of Manila, but are being held up by a British 'Man of War.' About six o'clock this morning she sighted us and fired three shots in front of us so we had to stop and we are being searched. Evidently they are looking for spies. We had to get up early and be lined up on deck and held there until they had checked off every one on board. In Yokohoma, we were all invited to the grand home of the President of the T. K. K. Steamship Co. for tea. He lives at Tokyo which is about forty miles railroad ride from Yokohoma. We three went and had a delightful time. As we approached the entrance of this Japanese mansion Japanese women were waiting to put soft overshoes on us to prevent us from doing harm to the beautifully polished floors. We were shown over the house and served tea first in Japanese Ceremonial style. The daughters and grand daughters waited upon us. We were given bowls holding about a pint, but they contained only about two tablespoons of very green looking tea without either sugar or milk. Along with this little fancy candies. Next we were taken to the drawing room and served to an English tea; were received by our host and hostess in splendid Japanese dress. After tea we had music and games. We were glad for this opportunity to see something of a really Japanese gentleman's home. The ride from Robi to Nagasaki was made on a beautifully clear day and we did enjoy the Inland sea so much. We were at Nagasaki on Sabbath and attended service in the little English Church and enjoyed hearing a dear old minister read the service. He must have been eighty years old.

"February 10th, Hong Kong. We landed all right and we will get a boat for Calcutta on the 12th. She is due there on the 28th of February. All the cabins are on the main deck and doors opening right out onto the deck. There is just accommodation for about twenty-five passengers, so we shall not be crowded. Two other India missionaries who came from San Francisco with us will go on our boat. Received four letters from India. Was so glad for the news contained."

Long before this reaches you, Miss Margaret Wilson, Miss Anderson and her niece Miss Margaret Anderson will be safe in the Punjab, eager to begin work they love so well. A letter from India

states that Miss Cynthia Wilson has had a very bad attack of bronchitis, but latest accounts say she was recovering. With this exception the missionaries are all well.

Contributors to the "Lost Babbage Fund" will be glad to hear that the insurance companies have paid almost all the claim. The Foreign Board and the Women's Board each received contributions to make up losses sustained by our missionaries and decided in September to consider the gifts to both Boards as one fund. This has been added to the amount received from the insurance companies and as equally as possible divided among the missionaries according to their loss. This fund was almost sufficient to pay for the extra passage money, insurance, war tax and freight for the party as they started eastward for the second time. After all these extra claims were met it left a balance which was divided between the two Boards, each Board receiving about $270.00. We are very grateful to our heavenly Father for this solution of the difficulty and also to all the interested friends who so generously contributed sufficient means to compensate the missionaries financially for loss sustained, although nothing can compensate for libraries and manuscripts lost, wedding presents, etc.

A letter from Miss Margaret Wilson enroute to India suggests that a Mother's Meeting be held at our coming Convention in Xenia, so that mothers may consider the responsibility resting upon them as to the life work of their daughters. So many young women have offered themselves for foreign mission service, but could not obtain the consent of their parents. It would be a good thing to pray that the people of the Church would be as willing to give their children to the service of the heavenly King as the people of Europe are to give their fathers, husbands and sons to the service of the earthly king.

So far only three young women have offered themselves for foreign service next year and the need is so great. Pray that the Lord of the harvest will thrust forth laborers into His harvest. Pray that the health of our missionaries may be precious in His sight. Pray that parents may be willing to give their daughters into the service of the King of kings. Pray that those at home on sick leave may speedily be restored to health. Pray that the Convention at Xenia may be the most spiritual one we have ever held. Pray that at least five new subscriptions for our valuable Magazine may be received from every congregation in the Church.

(Continued from page 610)

General. Our readers who are studying "The King's Highway" in the Mission Study Classes, and have read the February number of the Magazine which tells of the "Achievements of the Gospel in Medical Missions in India," will be interested in the following from an Indian periodical:

"In Madras, December 29th, Lady Pentland opened the Southern Division Conference of the Association of Medical Women in India, which met for the first time since its inauguration in 1909. There were over twenty lady doctors present, and Her Excellency who was accompanied by Major F. F. Elwes, C. I. E., I. M. S., was received by Dr. Bennett and Dr. Mervyn-Smith. Her Excellency said a few words and Dr. Mervyn-Smith, Honorary Secretary of the Association, presented an account of the varied activities of medical women in India. There were, after all, she said, only 640 medical women to minister to the wants of about two hundred millions of women and children.

"Dr. I. Scudder, a well known missionary lady of Vellore, read a paper on her scheme for a medical college for women.

God the All Merciful! earth hath forsaken
Thy ways all holy and slighted Thy word:
Let not thy wrath in its terror awaken;
Give to us pardon and peace, O Lord!
So will Thy people with thankful devotion
Praise Him Who saved them from peril and sword,
Shouting in chorus, from ocean to ocean,
Peace to the nations and praise to the Lord!

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

A FOREWORD TO DELEGATES.

You have been delegated by your Presbyterial, to attend the annual meeting of the Women's General Missionary Society, May 9-12, at Xenia, Ohio. To some of you perhaps the role is new, and a few pointers along this line may be suggestive and practical.

First: *The importance and responsibility of your commission.* You have been chosen, I trust, not just because this will be a convenient time to visit old friends in the vicinity of Xenia, but because you are known to be a wide-awake, intelligent, spirit-filled woman, able if called upon, to fill a place creditably on the program, to get the gist of things both in letter and spirit to carry back to those who have entrusted this important work to your hands.

Second: *Preparedness and efficiency* —terms that have been somewhat overworked in these days of world distraction, but, taken at their face value they should sound our slogan while we are enlisted under King Emanuel.

The first essential is *prayer*. This is the Lord's work and yours. Do not ask for His help, but very humbly pray that you may be used in helping Him, that He, not self, may be magnified, and that His sufficiency and power may be made perfect through your weakness. Then remember daily the Convention President. This will strengthen her, and open your eyes more to her need.

The Convention Program will probably be outlined in this issue. Spread it out before the Throne and ask that our blessed Lord's purpose and plan for this Convention may be fulfilled to the letter, that each one present may receive and transmit a three-fold blessing—to this assembly, in the home as guests, and to the Presbyterial which you represent. Remember very tenderly the committee at Xenia now planning for our entertainment and comfort, that the Lord will recompense in unstinted blessing. Study faithfully the July Magazine which will acquaint you with the how and why of our women's work, aid you in understanding the purpose of the program and insure an intelligent participating interest in the proceedings.

Third: *Wherewithal shall I be clothed?* Naturally you will be more or less concerned about this matter. Remember it is no fancy dress parade. Our leading women are, as a rule, "plain clothes" women, from choice, not necessity. You will probably have no opportunity of changing your dress during the day, as you will leave the home of your hostess each morning, returning at the close of the evening session. A jacket suit with a fresh shirt waist will be just right whatever the temperature, and the removal of your hat during sessions will insure comfort to yourself and be appreciated by the neighbor just behind. Aim to dress so that you will be neither conscious nor self-conscious of your appearance, which will leave you at liberty to enter into the spirit and enjoyment of the hour. Safe-guard against dampness by providing umbrella and rubbers.

Fourth: *Entertainment.* Let us not forget that we are, strictly speaking, self-invited guests. While there will be no hint of this in the cordial welcome awaiting us at Xenia, the fact remains that because of unexpected developments and consequent disappointment, there was no invitation given at Spokane for the Convention of 1916, and these blessed women have extended this Christian courtesy to us—doubtless at considerable inconvenience to themselves —in order to relieve an embarrassing situation and provide for the temporal needs of the Women's General Missionary Society, and they are doing it "as unto the Lord." To entertain so large a number of women is no easy task for a large church community, and let us take thought of what this means to our Xenia women, and be tenderly appreciative of their efforts to make us comfortable. Sometimes old human nature will intrude itself most unexpectedly, *e. g.*,

I have seen an assignment committee on the verge of tears because some cantankerous delegate was insisting upon a more convenient location, etc., about as she would haggle for the best room in the hotel for which she pays in cash. Be a guest in the original meaning of the word, then on your return home, your little note of acknowledgement and thanks to your hostess will have the true ring of sincerity.

Please keep in mind the delegates' conference at four o'clock prior to the opening meeting Tuesday night. This will be a sort of clinical first-aid for first year delegates, an exchange of thought as to the purpose and object of the Convention, followed by a discussion on what constitutes a good report. We will have the privilege of greeting the President, Miss Robertson, at this conference, and of talking to her at close range, thus strengthening that sympathetic chord of harmony between us which is necessary to a successful Convention. She will do her part; let us cooperate with her in any suggestions she may have from her point of vantage.

Yours for a full, efficient, prepared delegation.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, 2020 Perrysville Avenue, Pittsburgh, Pa.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink; which justify the wicked for reward, and take away the righteousness of the righteous from him."

"Shall I not visit for these things? saith the Lord. Shall not My soul be avenged on such a nation as this?"

It has been said, "The world makes way for the man who knows where he is going."

It has got to make way for the women, the young women and Juniors of the United Presbyterian Church of North America who know exactly where they are going along temperance lines, viz., straight for National Prohibition of the Liquor Traffic.

Never since the organization of the Temperance Department of the W. G. M. S. has there been such a demand for literature. Over three hundred packages have been mailed since February 1st to date, March 9th. Work? Yes, lots of it. But it pays. Pays a fine dividend.

Are you actively engaged in this service? If not, study Ezekiel 33:8-9. Then study 1 John 3:8 and John 20:21. (In studying 1 John 3:8 insert the word license instead of destroy and see how you think it would accord with the mind of God). These Scriptures are for all of us. They are our orders from the King of kings. Do they speak plainly? If an angel from heaven came to this nation could he speak plainer words?

Can we not hear God's voice at the present time thundering against the vices of the age? Will we not, as a nation arise in our might and testify for God, or shall we wait until He sends the messenger of war to declare to us that He will no longer tolerate the Liquor Traffic and the evils that follow in its train as He did in the early 60's with regard to slavery? Shall we prefer blood to obedience? Shall we "fiddle while Rome burns?" Shall we any longer presume to ignore God and close our ears to His call: His call in the roar of the cannon, the battering down of impregnable forts, the agonies of the battle field, and go right on with the frivolities, the follies, the idle pleasures, the sinful practices of this world?

Will we still refuse to be warned by the awful, the terrible, the heart rending picture He sets before us in other lands of His restraining hand being lifted for the time and evil having full sway? Are we, as a nation, not willing to think what it means to take the consequence of obeying man rather than God, of setting up man-made laws,

which man cannot keep and which makes him no better if he could, instead of the law of God which is "perfect and converts the soul in sin that lies." What definite stand shall we take in this matter at the Xenia Convention? Think about this, dear friends, for we are living in awful times.

Many new leaflets, blotters, recitations and songs have been printed recently, and many more are yet in the printer's hands. A full list will be given next month.

Our Temperance Buttons are now ready; very pretty; blue and white, The letters W. G. M. S. with the word Temperance running across them is the design. 25c. per dozen. Send orders to writer or to 904 Publication Building, Pittsburgh, Pa.

Will you not read the "Great Commission," Matt. 28:19-20 in connection with "America's Contribution to Africa" as given below?

O, the pity of it all! and the awful cry that is coming from Egypt these days. Miss Minnehaha Finney makes an eloquent appeal for more and more Temperance Literature to meet the great need there. She also says, "There is great need of good reading matter in English for the troops," and concludes by exclaiming, "Oh! the opportunity!"

The writer desires to thank the many Presbyterial Temperance Secretaries who have so helped the work by sending names and addresses for mailing list.

Answer to puzzle in March number: Brandy. Prayer. Shared. Cringe. Beside. Misery.

AMERICA'S CONTRIBUTION TO AFRICA.

Drink Traffic Makes Darker the Dark Continent.

Amount of liquor passing Madeira, a port of registry, for the coast of Africa, in one week:

28,000 Cases of Whiskey.
30,000 Cases of Brandy.
30,000 Cases of Old Tom.
36,000 Barrels of Rum.
800,000 Demijohns of Rum.
24,000 Butts of Rum.
15,000 Barrels of Absinthe.
960,000 Cases of Gin.

In Sierra Leone during one-fourth of a year 250 tons of liquors were unloaded at a "dry town" to be transported to towns of the interior.

DELEGATES AND VISITORS GOING TO THE XENIA CONVENTION READ THE FOLLOWING CAREFULLY.

Official Transportation Arrangements.

Leave Pittsburgh, (Pa. Sta.) Tuesday, May 9, 8:15 a. m., Central time. Arrive Xenia, Tuesday, May 9, 3:39 p. m., Central time.

The round trip fare from Pittsburgh to Xenia is $11.08 if ten or more persons travel together. The individual round trip fare is $12.30. Parlor car seat rate, Pittsburgh to Xenia, $1.20.

The round trip party fare from Chicago to Xenia is $12.60; individual fare, $13.78.

The round trip party fare from St. Louis to Xenia is $16.90; individual, $18.70.

MRS. R. MAURICE TRIMBLE,
Railroad Secretary.

Pray: for the missionaries in India; they are now in the itinerating part of the year's work. Going from village to village, they see the fields "white to the harvest," they know too well "the laborers are few." Pray for them that they faint not; pray for the church at home that it will send more laborers into the fields.

Therefore, let us pray unitedly, definitely, and systematically for the missionary purpose of God. Let us marshal our forces, cooperate, federate, use what we are wasting in multiplied churches and schools where they are not needed, put every effort where it will count. Let us seek for a larger vision of our central purpose and duty in life —the saving of lost souls.

STUDY FOR THE MONTH.

MAY—"THE KING'S HIGHWAY."

One Heart, One Way—Study of Korea's United Church.

Bible Reading—Apostolic Methods of Building up the Church. Acts 8:4.

Roll Call—Current Missionary Event from Korea.

1. The Secret of Growth in the Church in Korea.
   (a). Bible Study.
   (b). Prayer.
   (c). Lay Evangelism.
2. Union Work in Korea.

HOME MISSIONS—AN INTEGRATING FORCE.

"Have we not all one Father? Hath not one God created us?"

Aim—The awakening of the Church to her present opportunities of moulding the lives and ideals of those for whom she labors and the fitting of them for Christian citizenship.

Bible Lesson—Isaiah 43:5-11.

Topics for Study.

1. Our American Ideals—Can we Preserve them?
2. Methods of Integration.
3. Integrating Effects of Home Missions.
4. The Integrating Force of the Cross of Christ.

"Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whatever it may be;
Think He has chosen you for it,
Then walk royally."

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Hazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Cleveland, Tenn.—Rev. D. F. White.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. P. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Norfolk, Va.—Rev. Wm. McKirahan, D. D.
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Alice G. Burnham, Appointed 1915 .....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Martha Strong, Appointed 1915 .....Sialkot
Miss Ruth Warnock, Appointed 1913 .....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss Ethel Wilson, Appointed 1913 .....Rawalpindi

NOW IN THIS COUNTRY.

Miss Hazel Bennett, Appointed 1909 ....New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Miss Kate A. Hill, Appointed 1896 ....212 E. 46th St., Chicago, Ill.
Miss Elizabeth McCahon, Knoxville College .... Knoxville, Tenn.
Miss Henrietta Moore .....Slippery Rock, Pa.
Miss Josephine Martin, Appointed 1896 ....503 W. 6th St., Pittsburg, Kans.
Mrs. Alice McClure, Appointed 1897 ....New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Edna Jean Giffen, Appointed 1915 .....Cairo
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Helen Jeannette Martin, Appointed 1915 ..——
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ruth A. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Daisy Robertson, Appointed 1915 ....Allegheny Valley Hospital, Tarentum, Pa.
Dr. Anna Watson .....New Athens, Ohio
Miss Ida B. Whiteside .....South Cambridge, N. Y.
Miss Roe O. Williams .....Van Nuys, Cal.

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914 .... Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

NOW IN THIS COUNTRY.

Miss Fannie G. Bradford, Appointed 1907, Sherrard, Ill.
Miss Aulora McIntyre, Appointed 1911, Montrose, Colo.

Address All Letters Care American Mission.

ILLUSTRATIONS IN THIS NUMBER.

SCENE IN A JAPANESE SCHOOL GROUND.

Yokohama, Japan—We are accustomed to seeing the maidens of the "Flowery Kingdom" squatted on the floor, imbibing in the cup of tea with which we always link the "little brown people" of Japan, but here we have a photograph which shows young Japan awakening to the value of education.

Education, the forerunner of civilization and progress, has reached out its influencing powers from the youngest but most progressive hemisphere, westward towards the Orient and where once the people were wrapped in the "mantle of ignorance" the popular method of instilling knowledge has awakened the wonderful minds of the Japanese, and has converted that nation from a semi-pagan country to the Dominating Power of the Orient.

The photograph pictures the playground of a Japanese School in Yokohama, a Japanese city of 326,000 population. Breeze swept and sunlit, this playground is the very best aid to awaken the slumbering minds, and the ideal place to perform the drill which the girls are being taught. Dressed in the flowery, flowing kimona, the girls are here seen marching to the strains of sweet music from the organ played by the teacher, a Japanese young woman who has been trained in one of the best schools for teachers in the Western Hemisphere.

THE MOST EXCLUSIVE BAND IN THE WORLD.

Here is an unusual photograph. It pictures the most exclusive as well as remarkable bands in the world. Its members are made up and augmented from the ranks of those unfortunates who have been banished to a living death on the Island of Culion in the Philippine Archipelago, that is the haven and retreat for the lepers of Uncle Sam's possessions in the Far East.

Everyone of the members of this band, as well as every inhabitant of the island where the sweet music blown from leper mouths, sooths the breast is one of the unfortunates who is infected with the bacilli of leprosy.

Leprosy is less contagious than tuberculosis, yet tubercular infected people are permitted to roam about and mingle with people in public places at will, while lepers are shunned and banished to an island where patiently they wait the summons of death to relieve them of their sufferings.

Uninformed persons have published broadcast, facts and figures concerning leprosy as it is in the Philippines. These persons have fixed the number of sufferers from this dread disease in these islands as being anywhere from 10,000 to 50,000, when the truth of the matter is that there are about 4775, all of whom are under treatment on the island of Culion.

Of all methods of treatment proposed and tried, the best results have been obtained from the X-ray and Chaulmooga Oil, the latter having apparently cured one case in Manila, as no leprosy bacilli were found upon examination made subsequent to the termination of the treatment.

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OFFICERS OF THE THIRTY-THIRD ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH. CONVENTION TO BE HELD IN THE FIRST UNITED PRESBYTERIAN CHURCH, XENIA, OHIO, MAY 9-12, 1916.

MRS. A. S. FRAZER

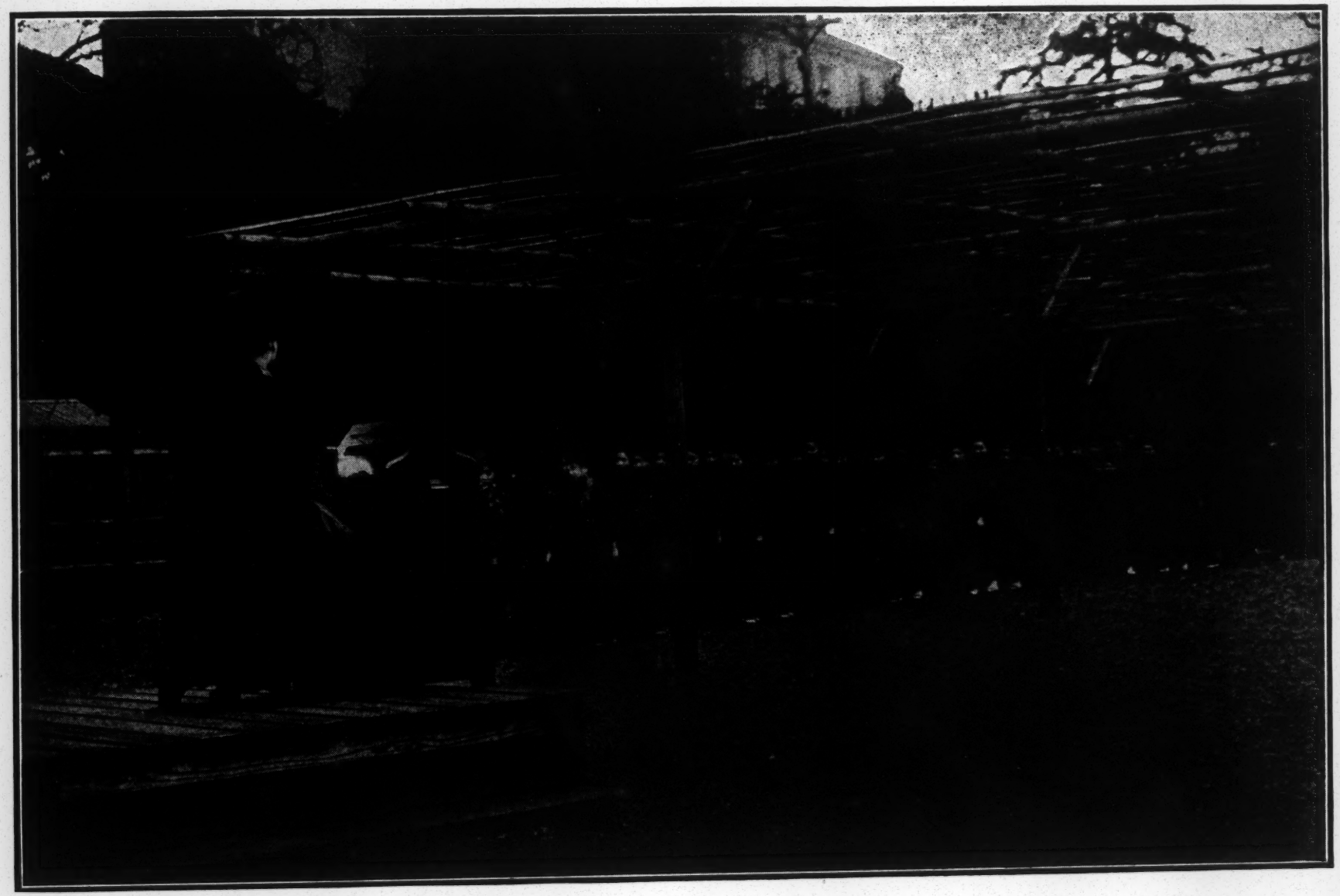
MRS. EMMA MAGRUDER

MRS. J. H. WEBSTER

MRS. BEN R. McCLELLAN

LOCAL EXECUTIVE COMMITTEE

Members of the First and Second U. P. Churches, Xenia, Ohio.



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*SCENE IN A JAPANESE SCHOOL GROUND.

*See first page of frontispiece for explanation.